THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. STORRS entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors to the editorial columns.

Domestic Correspondence.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, IOWA, April 7, 1851.

To the Editors of the Independent:—

GENTLEMEN:—The Congregational church in this place has recently been favored with an interesting revival of religion, as the result of which, between *thirty or forty* individuals give evidence of having been born again. Among them are some cases of special importance. Meetings for prayer and preaching were held every day for about four weeks, during the first two of which the pastor was assisted by Rev. O. Parker, after which the whole of the ministerial labor devolved on him. The members of the church have been greatly quickened, some backsliders reclaimed, and a salutary impression has been made on the community. This work of grace will more than replace in the church the members which have been withdrawn during the past year to form two new churches—an O. S. Presbyterian one in this city, and a Congregational one in the vicinity. There is one striking peculiarity connected with such seasons of awakening at the West, viz.: the development which is always made of the fact that great numbers of persons supposed to be non-professors of religion are really connected with some church in the older States, from whence they emigrated. They brought no "certificate," or if they did have retained it in their own possession, and have lived here without making any pretensions to religion or joining any church. Multitudes of such persons are scattered over this section of our land, whom the providences of God or such awakenings bring to light. Is there not negligence on the part of Eastern churches in not looking after their members who have removed and have not been regularly dismissed? A letter from the minister to the pastor of the church where they have taken up or are to take up their abode, would guard against this evil to some extent.

There have been quite numerous and in some cases extensive revivals of religion in this region during the past winter. The Congregational churches of Platteville, Wis., Albany, Molene, and Augusta, Ill., and Bellevue, Marion and Anamosa, Iowa, and the Presbyterian churches of Freeport and Galena, Ill., and Cedar Rapids in this State, have been particularly blessed. In the village of Marion there have been one hundred hopeful conversions, and in Anamosa almost the whole community has been renovated. In Galena upwards of two hundred and twenty conversions are numbered in the three Presbyterian and the M. E. churches. All the churches in Muscatine, one of our principal towns, and which has never before been blessed with a general revival of religion, all the churches have been refreshed. In Burlington, Elder Knapp has been preaching in the Baptist church. In Augusta, Ill., where Rev. J. A. Hawley labors, the revival continued about three months. Twenty-four persons have lately united with the church, (twenty-one by profession,) and others are expected to do so soon.

Several new Congregational churches have been organized recently in this State; among them is one about twenty miles west of this place, and others at Red Rock and Pleasantville, in Marion county. A considerable number of houses of worship are being erected the present season, of which one individual in New England has assisted in building *eight*, by contributing from $25, to $100 to each. At least *six* of them would probably not have been undertaken but for the stimulus afforded by the offer of aid from abroad. In what way can fifty or one hundred dollars be appropriated so as to be of more extensive and permanent good than by securing the erection of a house of worship where it is pressingly needed, and would not otherwise be built in our new settlements? The Roman Catholics are erecting a new church edifice in this city for the Germans. Heretofore they have worshiped with the Irish, but it is thought better to separate them, as they do not harmonize well. The large Cathedral begun here several years ago has not risen yet above the foundation. Meantime the Bishop is surrounding the square on which it stands, in the center of the town, with dwellings, which he rents, and which bring in a handsome income.

Our city gives evidence of great prosperity and of great prospective increase. The anticipated railroad improvements have quickened business and turned emigration hitherward. Numerous buildings are projected, and it is said more are contracted for already than were erected last year. Every house and every room is full, and families arriving have great difficulty in finding dwellings. A company has just been formed for running a *Sabbath-keeping* steamboat above here in the Minnesota trade, in connection with those which run to St. Louis. The lead mines here are yielding rich returns. Several *very* large lodes have been discovered lately, from which large quantities are now being taken.

The Dubuque and Keokuk Railroad Co. has been organized for constructing a road from this city through the interior of our State southwardly, with a branch ultimately westwardly to Council Bluffs, on the Missouri. The engineers are now locating the first section of twenty-five miles, to Cascade, and it is expected that the work of grading will be commenced in a few weeks. This will connect here with the Central Railroad of Illinois, and through that also with the Chicago road, which will put us in railroad communication with the East and South within two years. It is hoped and expected also that the Milwaukie and Mississippi road, now building, will terminate here.

By the way your Illinois correspondent has corrected your Galena one as to the Central Illinois Railroad. Allow me also to correct the former. He speaks of the north-west branch as terminating at Galena. The fact is that it is to terminate at the Mississippi river opposite this *place*. There is no part of the great West which holds out more inducements to emigrants now than Northern Iowa.

Respectfully yours, J. C. H.

For the Independent.

LETTER FROM ILLINOIS.

SPRINGFIELD, Feb. 19, 1851.

MESSRS. EDITORS:—Our Legislature adjourned on Monday last. The Constitution limits the session to forty-two days. Within that short period no less than 320 laws were passed. As there were but thirty-six working days, the laws of the State increased numerically at the rate of a fraction less than nine per day. Whether the spirit of obedience to statute laws increased during that period in the same ratio may be fairly doubted.

All parties seem agreed in the opinion that the men of both houses of the late Legislature were diligent and laborious. Of the House of Representatives very few had ever before served in the capacity of law-makers, yet they were unusually blessed with the spirit of work. They came here to make laws, and they made laws most rapidly. If some of their works should bear the marks of haste, let no man complain. The Constitution only provided that time be given to enact laws, *i. e.* to write them, and vote. To examine, inquire, discuss, compare 320 laws in 42 days—no such thing was ever dreamed of by the framers of the Constitution, and no such thing was provided for. The thinking must be done at home, and the session devoted to framing laws, and voting for them.

It begins to be seriously felt that the new Constitution needs tinkering. The plan of having a short session grew out of certain very manifest abuses which occurred under the old Constitution. According to that instrument, the Legislature convened on the first Monday in December, and fixed the time for adjournment according to the good pleasure of their own will. The per diem also was $4, and it was supposed that the wages had not a little to do in deciding on a *late* day for adjournment. Besides, it became a sort of law of the body, that no business—certainly no important business—be effected before the holidays; and as these days must be carefully observed, on the ground of the *higher law* of custom and Romish example, it was found that one month, at the beginning of each session of the Legislature, was regularly wasted. To remedy this evil, and make our legislators keep the Christmas holidays on their own account, the framers of our new Constitution provided that the session of the Legislature should begin on the first Monday of January instead of December, that the session should be limited to forty-two days, and the wages two dollars per day, with liberty to stay longer at a still reduced price. Thus, as was supposed, all temptation to waste the funds in the treasury by prolonging the session was taken away. But it begins to be felt that something else, quite essential to sound and judicious legislation, was also taken away, while the temptation to hasty and inconsiderate legislation is amazingly increased by the want of time. It would be no strange thing if it should be found also that the price of this labor, only two dollars per day, should, at no distant period, have the effect to withdraw from this important portion of the public service so large a share of the skill and talent of the State as really to commit the work of legislation to men mainly disqualified for it. As it now is, grave senators and representatives sit in our halls of legislation at the meagre price of $2 per day, while the clerks, and even the doorkeepers, whose business is to sweep the rooms, build fires, and run of errands, receive $5 per day. I am persuaded this state of things will not long be suffered to continue. The subject is beginning to attract attention in some quarters, and will doubtless be set right by the people when once it shall be fairly before them.

Politically, our Legislature is largely democratic. On all questions where the party lines are drawn, the numbers and the power are on one side. The old party platforms are, however, manifestly giving way. The number and importance of the measures in the adoption of which the spirit of party rules, is yearly growing fewer and smaller; while those into which it is found impracticable to bring the power of mere party, are rapidly increasing.

The dominant spirit in the Legislature, as well as out of it, is that which is seen everywhere—the spirit of a growing, active, enterprising commerce. The money power, which reigns over the land, shows itself here, in the Legislature, in granting whatever capitalists, merchants, manufacturers, agriculturists demand for money-making.

In morals, the body would compare favorably with any previous body of the kind ever assembled in this State. If there were persons among them of dissipated habits, as very likely there were, I imagine their number was very small. The great body of them were doubtless persons of good morals and industrious habits, exerting both at home and abroad an influence in favor of virtuous character both in public and private life.

A. H.

For the Independent.

LETTER FROM CENTRAL OHIO.

PUTNAM, OHIO, Nov. 8, 1850.

MESSRS. EDITORS:—The great topic in this, as in your place, is the Slave question, especially the Fugitive law. It is producing its effect on our colored people. They are deeply and painfully excited. A few of their number are fugitives, but numbers are connected with these by marriage, and all by sympathy. In this village we had but two who were really slaves, or had been slaves, and they are beyond the reach of Republican law. One mounted the coach box in open day and proceeded to Cleveland. He is now in Canada, and has sent for his family. The other when in Virginia was a Baptist preacher. He came here four or five years ago, and has maintained his integrity as a Christian, and established for himself a character for industry and honesty which rendered him a good citizen; and I may say this of both of these slaves; both were mechanics, both were Christians and useful members of society. The preacher had earned and laid up, to my knowledge, $200 in cash. But in the midst of his fancied security, and of his enjoyment, this infamous law came and robbed him of both and of all. He became anxious and deeply alarmed, and finally lost all reason; and quitting the abodes of men, fled from one place of concealment to another for weeks, until, worn down by disease occasioned by his mental agony, he was obliged to trust himself to some of his colored friends, who kindly soothed and nursed him until he was sufficiently restored to journey toward the land of the free, to which may God grant him a safe escort. The colored people are determined to defend themselves if kidnapping is attempted, which they have reason to fear. We are deeply pained and mortified by this new stretch of slaveholding despotism.

Two nights ago an attempt was made to entrap me, which proved a failure, but at the same time showed the desperate wickedness which this law not only allows, but encourages. A mulatto man had fallen in with, or perhaps had decoyed off a slave, and was proceeding with him to the North, professing that both he and the slave were fugitives. How far he may have imposed upon others I know not; here he was detected by the colored people, to whom I sent him when he called on me. The presumption is that he is employed to decoy abolitionists into the power of the slave-catchers, who would glory in prosecuting us under this new law. Abolitionists should be on their guard; this trick is easily played, and if we are not cautious we shall be stripped of our property to pay the penalty for obeying the dictates of humanity and the voice of God.

I am constrained to believe that the great struggle is yet to come,—the question yet to be settled as to whether this nation shall obey God or man. The attempt is manifestly made to over-ride the divine government. Infidelity is subtle or arrogant by turns as it may seem expedient, but always true to its instincts. Just now it would mount the hobby of "Union" and "Constitution" to excite rebellion to truth and justice. The base, the meanly selfish, the avaricious, the low cunning, the ambitious, all unite in the cry of *Union*, and would have us believe that they are from principle attached to the Constitution, when every one knows that they can be bought dog cheap.

The work goes bravely on, it seems, in Gorham. Thank God the *country* is free. Your cotton lords and your merchant princes may dragoon the city into the service of the slave power and glory in their shame, but there are a few people out of New York who will dare to think and act independently regardless of the frowns of the slaveocracy. And possibly the free West and North may in the end be found quite as desirable customers as the South, to secure whose custom and favor your merchants seem willing to degrade their manhood and forswear their principles. I have some faint recollection of dishonored bills and suspended debts in the sunny South. I know the pressure which tells with such effect in your city when cotton is 15 cents per pound, but the times change occasionally, and a fall in the price of cotton results in general bankruptcy. New Yorkers in such times may be thankful that the products of free labor sustain their trade, and give a permanent prosperity to their city. And why insult the people of the free States by such shallow tricks to please the Slave power? Do they suppose the motive is not understood and duly appreciated? Do they expect to have credit for more patriotism or any other noble or generous sentiment than others who decline these servile demonstrations? The country see through the flimsy veil which they fondly hope will conceal their ineffable meanness.

I have no sort of objection to the proposed organization of new parties on the ground suggested at your great meeting. Let it be understood that there is hereafter to be but two parties,—one for and the other against slavery. I hail the proposition joyfully, and it will be joyfully hailed by all lovers of right.

My convictions strengthen that the great struggle between truth and error is at hand. The question cannot be much longer postponed. The Church, the benevolent organizations, and political parties are to be sifted. We shall see the real character of all these bodies as by the light of noon-day. The result I care not to predict,—I am always hopeful. Were it otherwise I should probably despair, for it is as true now as ever, that "on the side of the oppressor is power." I conclude all my mournful reflections on this and kindred topics with the quotation, "The Lord God Omnipotent reigneth." G.

For the Independent.

FROM OUR "DOWN-EAST" CORRESPONDENT.

BANGOR, April 17, 1851.

MESSRS. EDITORS:—For the last ten days we have been having an open river. The comfort which comes to the people here, from the raising of this sort of embargo, none can know but those who live on a navigable river, sealed up by the cold for one third of the year. And this temporary separation from the rest of the world is all the while getting more disagreeable and intolerable. The talk is now very strong and emphatic for a Railroad, and there are symptoms of something more than talk; indeed the prospect is now pretty fair that the *work* will be entered on soon, and that our friends from the West, will be permitted within two years, to ride all the way to this city of the East on a rail. Only fifty miles of road are wanted to connect us with the road at Waterville. While the probability is thus strong in this direction, it is about as strong that we shall be connected by the same style of communication with the British Provinces east of us; this about as sure, but not as soon.

We have been having of late a Sabbath-school convention in this place, composed of all the evangelical denominations, brought together for the purpose of promoting the efficiency of Sunday-schools in the midst of us. The question as anxiously pondered as any was, How shall we extend the privileges of the Sunday-school to those children and youth who now stand aloof from them? It was a good meeting. Such gatherings for paternal interchange of sentiments and mingling of devotions can hardly fail to be useful. The Sunday-school is an institution greatly prized in these parts, and efforts are about to be made to extend the blessings of it into new regions. Under the direction of a General Agent, Rev. S. Souther of North Belfast, a man admirably fitted for the service, the State is to be explored and schools to be established in every destitute community where it can possibly be done. The hope is that the gospel will in this way gain an introduction into many dark fields, and that the Sunday-school will be the pioneer to the ministry.

The course of lectures before the Mercantile Association to which I referred in my last, closed some three weeks since, in the way of climax with your star, and all seemed to gaze at its light with admiration and agreed to pronounce it a star of the first magnitude. Some had fears growing out of public statements which had been made that some things would be said by Mr. Beecher not altogether wholesome and profitable, and it was pretty certain that whatever the lecturer might have to say, the people would have to take. But the most fearful have been very well satisfied, finding very little if anything, in either of the lectures,—that on Amusements, or the one on Character, to take exceptions to. The extent to which all classes were gratified, the high pitch of enthusiasm to which they were lifted, you have learned, if you read our newspapers at the time. Indeed the heads of some of the people seemed at the time a little turned.

The pastor of the Hammond-street church in this place preached a sermon on the day of the State Fast, which it may be admissible to refer to in this way, as it has here been brought into the papers and with some severity commented upon. The sermon was on Modern Infidelity, the present style and bearing of the enemy. It is not now as formerly, the open, hostile attack—the cry raze, raze it, not malignant words as formerly, but honeyed words, even the proffer of help. The doctrine of the sermon was, that whatever book, lecture, or association, if treating of the subject of the moral evil of sin in any of its forms, brought forward anything else than Christianity in its great provisions as *the* remedy, the cure of that moral evil, such book, lecture, or association did thereby seek to supersede Christianity, and was justly obnoxious to the charge of infidelity. The preacher was clear, well defined, well guarded, and well fortified also in his main position, and it is difficult to see how a Christian mind can dissent from the position. The application was to associations, books and lectures which the preacher supposed we have among us, and which undertake to prescribe for the trouble sin brings, and in that prescription leave out the gospel most significantly and entirely. Reference was made to lectures which have been given to this community the past winter. Mr. M. utters the convictions of his own mind in his own place with entire freedom, and with an ability which will command respect and make an impression.

We are still suffering from the depredations made on our pastors. Mr. Thurston of Searsport, after a service of nearly a quarter of a century in that field, during which time he has seen that field change from the wilderness, measurably into the garden of God, has tendered his resignation to the church, and called a council to act on the question of his dismission. KENDUSKEAG.

For the Independent.

APPEAL TO CHRISTIANS RESPECTING SEAMSTRESSES.

Our hearts swell with pleasurable emotions, when we look abroad and see so many convenient and goodly structures, raised as Homes, and Refuges, and Retreats, for the different classes whose peculiar wants require them; they stand forth as so many evidences that some at least, are faithful agents of Him who gave the new commandment. And yet while much has been done, much remains to do. Want with its thousand tongues pleads. If wealth disregard the appeal, can the prosperity of individuals or nations become blessings? From the teachings of Him who came to reveal Truth to man, have we reason to believe that riches hoarded or spent for selfish gratification advances the spiritual life or true happiness of the possessor? It is to Christians, on their pilgrimage to the Celestial City, We now appeal in behalf of sisters who are in the Slough of Despond, and those exposed to the temptation of Vanity Fair.

The public have had statements of the number of seamstresses in this city whose labors are contributing to the comforts of the higher classes, and enriching many, while their bodies are wasting for the lack of necessary food and air, and their best affections are blighted by the chilling neglect of their more favored neighbors. The condition of a large portion of them cannot be bettered by giving them work at the usual prices. What reasonable person can believe that one female by her needle can provide comfortable apartments, food, clothes and fuel for herself and several children? Let those who believe it possible make the experiment.

Much good might be done and much suffering averted, were the churches of different denominations to provide suitable dwellings for this class of females, where their children can have room for exercise and amusement without being exposed to the contaminating influence of evil associates. Many of these are widows, whom the Lord has written "desolate." Others, and not a few, have been robbed of their rightful inheritance—of the love and protection of Husbands and Fathers, by the traffickers in strong drink. In both cases the children are dependent upon the mothers for support. By timely aid mothers and children may rise up to bless you, and enter the door of Life.

Could the wealthy and benevolent in this city hear the truthful assertion of those widows and deserted mothers, saying, "I must live in this damp basement, although I know it is killing me, because I find it so difficult to obtain other apartments *with my little ones*"—could they see, as we have, a mother who has struggled two years to support a sick husband and seven children in a damp basement room, not more than twelve feet square, with a closet-like bedroom, we believe that humanity would quicken its work of redemption, by erecting buildings calculated to promote the health and happiness of this helpless class.

Christian fathers and mothers, there are others for whom we would ask protection and guidance. These are the young, artless and unprotected females, whose conduct as members of society must cast an influence far and wide—for them we would ask commodious boarding-houses, to be placed under the supervision of a committee of ladies chosen from the congregation or congregations to whom that Home may belong. By rendering such Homes attractive you will develope the best affections of their inmates and render industry cheerful and happy, causing the heart in the spring time of life to expand with gratitude toward God and man. As Christians and patriots we ought to be united in our efforts to do justice to those who have been oppressed and impoverished by the avarice of society.

Fathers, remember the vicissitudes of life. Your wives and little ones may need such Homes. Go among the poor, and see the "wrecks of wealth," the wives and children of departed greatness, thankful for a miserable room if it can be obtained among virtuous people, even at the rate of four to five dollars per month—deduct that sum from the income obtained from the work of their hands, and see if there remains enough to satisfy the necessary wants of the body, without reference to their feelings, as intellectual and social beings, and ask yourselves if the Creator of this beautiful world, and its abundance of good, intended that a part of His children should live imprisoned and dwarfed by want. Mothers, make the like calculations and reflections and teach your children to "do justice and love mercy" that the rising generation may *lift up the standard of Truth and Righteousness.*

Our churches and palaces may testify to the wealth and power of our citizens, to their love of grand and beautiful forms; but if we reject the principles of the Divine Architect and resist the spirit by which individuals and society are to become polished and cemented into one glorious moral structure, have we not reason to fear that those emblems of our religious and social sentiments, while they reveal our knowledge of the beautiful, will also testify to our opposition to the spirit of restoration, and cause the curses which follow the destruction of the hopes of humanity, to rest on our posterity? It is death to Christianity and Republicanism, to condemn, by our neglect, the intelligent and virtuous poor to herd with the ignorant and vicious; moral degradation, pestilence and crime must be the consequence.

The time has arrived for woman to take her part, and manifest her energy and her love of right, by efforts for her sex and their suffering children. Woman, by her ignorance and sensuality, has rendered her offspring covetous and selfish, the destroyers of harmony on earth. The Restorer, to enlist her sympathies and affection in the cause of His mission, became the son of woman, that by His holy childhood and truthful manhood, He might sanctify her affections and inspire her with ardent aspirations for spiritual beauty, and cause her to become the transmitter of spiritual as well as physical life. The oppressor and the oppressed alike need her sympathy—her power fashions the minds of individuals and society—her love of dress enables merchants to rear palaces. What ought her love of Christ and humanity to accomplish? We ask intelligent Christian woman what objects she would show her Savior as proofs of her affection for Him, were He to visit our earth? Would it be her stately mansion, rich equipage, fashionably educated children, and splendid churches!—or homes and schools for His ignorant, oppressed, and tempted children! If woman reject her mission, she not only retards the progress of restoration, but influences those whom she loves to be the enemies of truth, and the destroyers of the spirit of Him who came to unite by moral principles every class, nation, tribe, and tongue. By her faith and devotion she can destroy the power of infidelity and superstition, and enlist her friends in the cause of active benevolence, and make them defenders of the rights of the weak and oppressed, and teach her offspring to honor industry as God's appointed way to wealth and health of body and mind.

The State is recognizing its duty and educating the sons of poverty *for rulers*. Let those who know the intensity of woman's affection, her love of domestic life, and the warfare that the poor accomplish to obtain shelter and food for their children, by their kindness make the homes of honest poverty attractive to these educated children, and cause mothers to rejoice in the maternal relation, and from gratitude to God and man train their children for the *service of Christ*. By one earnest woman in each church, a work might be commenced that would transform the moral state of society and save thousands from premature death.

We believe that an investment in such a work will not only bring spiritual gain to yourselves, your families, and churches, but that time will prove that the prevention of evil is far less expensive than the cure or punishment. More, we believe that such a revelation of love would develope and foster gifts which oppression has hid, and thereby render many *profitable tenants* as well as grateful and independent citizens.

Who will strive to exalt the laws of life by educating females for their God-ordained position—the Mothers of Rulers? Who will unite with Christ in seeking to cast out the spirit of destruction, ignorance, superstition, and infidelity, by the sacrifice *of self, for truth?* Who will erect buildings to *enrich Humanity*, to cause generation after generation to bless their memory and their offspring? Who will enlist their fathers, husbands, sons, and brothers, in the cause of woman's redemption from the curses of ignorance and necessity, and by so doing become moral levers to an inverted world? Who among the most ambitious would desire to have a better inheritance to their offspring than the sure blessings of God and man? Let us prayerfully read Luke 19: 8, 9, and James 4: 17.

FAITH, IN TRUTH AND LOVE.

Foreign Correspondence.

FROM OUR ENGLISH CORRESPONDENT.

OXFORD, April 1, 1851.

THE AMERICAN PRESS, "ERRORS EXCEPTED."

Old commercialists used wisely to append to their bills of parcels and statements of account, *Errors Excepted*. Public writers might well adopt the terms as a general caption; or, better than this, be always careful to avoid errors in feeling, as well as errors in fact. With reference to the press of Great Britain and the United States, this matter is one of incalculable importance. The hopes of the world manifestly rest upon these two countries. Unity of moral feeling, the pulse of a common humanity, the one spirit of Christian civilization, making as it were one man of the Englishman of Britain and the Englishman on the other side of the water—this appears to our dim vision to be *the* condition of the world's progress. There are few things more pleasant to reflect upon than the immense change which has taken place in the spirit of English literature in respect to the United States. A spirit has ascended from the people and corrected a literature which was not their own. The Giffords and the Crokers of the *Quarterly Review* were alike the enemies of the British people and of free American citizens. The former aspired to larger political freedom and better secured rights; the latter had acquired them. So of *Blackwood*, and so of the *Times*. But the age of Trollopism is past. The anti-American spirit of even the Tory press has been banished; and more than this, week by week in the London daily papers American writers have ample room and verge enough to present the pert facts of America, and to freely express American opinion.

We rejoice to believe that the violent anti-British feeling, provoked by the Tory press, too often seen in American journals, has abated and is abating; and that the intense local feeling, and the personal tone of the American press, which destroyed its dignity and deprived it of real moral power, are in progress of amelioration. Nevertheless, even now it is very seldom that an American-Englishman can take up a secular United States paper without being pained by seeing strange errors in respect to English facts, and the expression of a spirit of hostility ever ready to pervert and misrepresent, if not to invent facts discreditable to the British government and people. Happily for the credit of the United States and for the English people, the American press is little known here. If it were it would be a serious injury to both countries. We wait and hope for a high-toned American press that shall help in the discussion of the great questions, upon the issue of which hang the welfare of millions here, and of many millions more throughout the habitable globe.

Let two or three examples, not perhaps important in themselves, be taken just as straws showing the direction of the air-current. A respectable New York paper vituperates, or rather suffers a correspondent to vituperate Lord Palmerston as a "titled miscreant," &c., &c., because of the alleged misconduct of one Chadwick, a British agent in Central America.

Now it is submitted (1) that a moderately well-informed American might have reflected, that with the weight of European affairs in all their complication pressing upon him in 1849-50, Lord Palmerston was not sufficiently informed in this far-off matter; and it is curious that American writers have not given any intelligible account of the matter in hand; and (2d) with a government of his own choosing at Washington, and a thoroughly liberal and enlightened British minister there, an American citizen insults his own government and degrades himself when he makes haste to denounce a British minister as "a miscreant." Moreover, it does happen that the miscreant had recalled the offending agent before this exceedingly gross and vulgar attack disgraced the New York paper.

Another paper treats another peer, the Earl of Harewood, in similar style, on account of a regulation forbidding, under penalty, cottagers, his tenants, for taking in young unmarried people.

A really thoughtful article on this subject, treating it in all its bearings, would indeed be a Prize Essay for us. The case of the English laborer in husbandry is the great problem in England. The Socialists and Communists here say that *they* alone can solve it. Certainly, the social system being what it is, we confess our total inability to solve the case. It may startle the reader to be told that this "frightful tyranny of the English aristocrat" was really a benevolent act. We put two cases for illustration—cases immediately under our own notice.

The last of the Earls Harcourt, one of the most benevolent of men, actually built a new village, the houses of brick and tile, solid and respectable, for the laborers on his estate; and much more did he for their comfort. These laborers are forbidden to take lodgers. The inn—for a good inn was built, also a good house for a medical man, also a school—the inn-keeper was even forbidden to take in lodgers, unless they were habitually sober.

Why these restrictions! Partly from the extreme stationary or stagnant character of the English laborer; partly from the operation of political and social influences pertaining to the very structure of society. For example, a mile from this enviable village and its well-cared-for laborers, and behind a village green which it were worth a voyage across the Atlantic to see, and which several Americans have visited with us, and have felt deeply stirred by the realization of the images of rural and pastoral life, as presented in English poetry—behind this expanse of green—behind these gabled and straw roofed farms, and groups of elms, beneath which sheep and cows enjoy themselves in ever-wandering freedom—behind this green is a very small hamlet, consisting of a few cottages, built on a former waste, and for which only a nominal rent is paid. From out of one of these small, low cabins four corpses have been taken within a month, and four from other cottages. In one of these cottages were two families, consisting of eight grown up persons; in another six. Malignant fever was generated by the crowding together of these inmates, some of them strong young men, who would thus remain at "home," there morally and physically to rot.

Now, query, is it really "a frightful tyranny" to prohibit this doubly demoralizing process? Would any respectable New York merchant permit any small tenement of his to be so crowded? Would he not say, Out of this—fight your way, work your way, or even beg your way, if need be, to where there is *room*—room to work and room to lie down, not like pigs in a sty.

Again: another noble lord, Lord Barrington, chairman of the Quarter Sessions of the county of Berks, is crucified in an American paper, and "British justice" is treated as if truly precious, because he sentenced a man to be transported for life for stealing a pencil case. Now why this readiness to condemn a British peer and British justice? The man had been twice before convicted. He had used the opportunities which a respectable profession gave him—a piano-forte tuner—to lay his hands upon every small valuable within reach. There were thirty cases. Scores of honest servants had been brought under suspicion through his criminality. Moreover, he sought to base his defense on perjury. For these things, and partly because he was "respectable" and educated, did the noble chairman deal heavily but justly with the criminal.

The *Oneida Whig* brings a more comprehensive accusation against the British government and the English press. In that paper of the 14th January it is said:—

"It appears that a few years ago Sir James Brooke fitted out an expedition in England on his own account, sailed for the Indian Ocean, and attempted to take possession there of a valuable territory. The inhabitants resisted, but Sir James, like a gallant buccaneer, called in the assistance of the English fleet, and under 'the *pretence*' of their being pirates, had *five thousand* of the inhabitants slaughtered!"

And the *Utica* paper appears to rely upon the New York *Sun*, which had given a portion of a speech by Mr. Cobden, and then added:—

"The conduct of Chatfield in Central America, backed by two British men-of-war, is almost the counterpart of Sir James Brooke in the Indian Ocean, backed by a British fleet. In each case the villany is the same—the difference, if any, is only in degree.

"How beautifully the English press has cushioned this business! It can denounce Cuban expeditionists; call them 'robbers' and 'pirates'! Out upon the vile hypocrisy! The English government is the 'robber' and the 'pirate.'"

"It appears," quoth the *Whig*,—but really nothing of the kind "appears," but great and inexcusable ignorance in one who thus declares and pronounces. Sir James Brooke went out alone in his own yacht, in the spirit of discovery and enterprise. He had no British fleet or British help. He became Rajah of Sarrawak by force of character, with consent, and without violence. Three years since he returned. His fame preceded him. He was received with honors in London and by the Government. The University of Oxford, slow and cautious to a degree, invited him to its great festival, received him as one who had been an apostle of civilization in far off lands, and conferred its degree of D. C. L. upon him. The British government conferred upon him the appointment of Governor of Labuan, and he left England. This was his first relation with the government. Last year came the notification of the slaughter of the Dyaks, alleged to be pirates. The press "cushioned the business" by daily discussing it. The members of the Peace Society vehemently assailed the Rajah. A large public meeting was held in London. The press "cushioned" this by searching discussion and copious correspondence. The matter came before Parliament; again discussions by the "cushioning" press. It came before the courts of law; for a Captain Smith having been attacked for his defense of Rajah Brooke and incriminated, brought his action and obtained a verdict. Rajah Brooke's friends stood upon his character, upon the notorious universality of piracy in the Indian Ocean, upon the decision of the Courts of Admiralty in China. Finally, Sir James Brooke is on his way to England to vindicate himself, and at the same time both the Dutch government and the Spanish government have been obliged to fit out expeditions against pirates in the Indian Archipelago. In the paper which has "cushioned" Sir James Brooke most heavily, the *Daily News* of the 17th inst, there is the following notice:—

"We are glad to find that the authorities at Manilla and Batavia have aroused from their comparative lethargy, and have again taken active measures for the suppression of the Lanuns, Balanini, and Magindanao marauders, who many years past have carried on their depredations with seeming impunity. Our own government, in its conduct and policy toward the above formidable pirates, has been following a shadow, a mere chimera on a small section of the coast of Borneo, whilst outrages exceeding in violence and horror, have been committed throughout the Archipelago.

"It is time that, in example of the Spanish and Netherland authorities, we should direct our attention to the suppression of the terrible and terror-inspiring fleets which every year quit the Suloo sea to prey on native traders, and to carry off from unprotected shores, men, women, and children, for the purpose of disposing of them as slaves."

Two missionaries have recently been murdered by robbers on these seas. The slaughter of the Dyaks was a very dreadful affair—so was the bombardment of Algiers, and we honor Mr. Cobden for the earnestness and courage with which he took up the affair. It must and will be farther investigated; but in the face of what has been said and done, for American papers evidently ignorant of the facts, thus to pronounce upon the British government and the British press, argues, to our apprehension more than rashness and injustice.

The same paper excuses the putting down of Mr. Thompson at Boston by the assertion that the reception given to him "is precisely the same which the English opponents of George Thompson have encountered when attempting to address home assemblies favorable to his views. Mr. Thompson was hurrahed and groaned down at Faneuil Hall by some of the people of Boston as he and his had often shouted or hooted down his antagonists in England."

If this were true it were a most unchristian argument; but in mere justice to Mr. Thompson and his friends let it be said that the assertion is altogether, and without qualification, the reverse of truth. During the whole course of his labors in the cause of freedom and humanity, in not one of the many public meetings in which he has borne a part, has any such alleged hooting down of antagonists taken place. "Fair play" and "Hear both sides" are the common and universal watchwords at English meetings, and this has been seen throughout the excitement of the anti-papal agitation. Apropos to nothing, at the end of the article in justification of the putting down of Mr. Thompson, we have the following put forth for the instruction of the good people of *Utica*:—

"A regular John Bull as he passes through the 'crystal palace' in Hyde Park next spring will feel about the same admiration for the excellent handiwork which may be there from France, Germany, and America, as he will feel for the needlework of Hindostan, and with about as exalted an idea of the handiworkers."

In serious truth we should be grieved that this sentence should be seen by any English reader. For is it not adapted to suggest the idea not only of bad taste and ingrained vulgarity, but of bad feeling? Who pretends that the most wonderful products of human skill can be fully appreciated by any men, whether regular John Bulls or the most enlightened citizens? And who, that has any comprehensiveness of mind does not perceive that there is something worth having to be gained even by those who may look unintelligently or in mute wonder, upon the results of highest science?

These remarks are not written in a captious, much less in an anti-American spirit. That Americans may rise to the full appreciation of the great facts in the midst of which they live,—that they may fully appreciate what is before them,—that they may realize the world-wide work before them,—that the American pulpit and the American press may combine to effect the moral conquest of the world,—has long been among our earnest aspirations; and in this case we should unfeignedly rejoice, even if we of England decrease, and instead of the father springs up the child.

AGRICOLA.

FROM OUR AMERICAN CORRESPONDENT.

ON THE NILE, Feb., 1851.

To the Editors of The Independent:

GENTLEMEN:—There were no less than twelve Americans to meet together on the deck of the French steamer "Caire" in the harbor of Malta, who had taken passage for Alexandria. This gave us a sort of home feeling, and a seeming strength for the liabilities of the voyage. It has long been a pleasant thing to me to find the names of even strangers from the United States registered at hotels and other places, while I have repeatedly noticed that their mere handwriting stands quite as fair upon the page as that of others by its side. During our delay in the harbor of Malta a youth dressed simply in thin pantaloons, sought to amuse the passengers and to get gain by diving for pieces of silver, which he would overtake and catch before they could sink to the bottom. The battle ships of England, and among them the "Queen," lay upon the waters high and massive, and the strongholds of Valletta looked sternly down upon us. Our voyage commenced and continued for a good portion of the time in sunshine and calm, but ended in a pouring rain and driving wind. On the morning of the second day the coast of Africa was lying far off on our starboard side, to my eyes a new continent. On the fourth morning the "Caire" cast anchor in the harbor of Alexandria. The Turkish vessels there well displayed the simple flag of a crescent with a star. A dismantled man-of-war close by us served as barracks for queer looking soldiers who were intent on having breakfast. Rain and wind took off the edge of my appetite for sight-seeing as sea-sickness had that for the good things of the table, and I was quite as anxious to get happily housed on shore as to take a peep at Pompey's Pillar, Cleopatra's Needle, or the site of the ancient Pharos. There was a terrible battle of Arabic words around the steamer and on deck when the small jobbers came for luggage, and a more terrible one as the small boat tossed up to the wharf; for everybody seemed to think that I had come to Egypt on purpose to give him employment. A veiled girl wanted much to put my hat-box or carpet-bag into her basket of bundles, and a donkey boy persisted long in tendering the services and declaring the praises of his little beast; but I had made a treaty with Ibrahim, a bold looking Arab, to see me safe to the hotel; and he fought the way with his cane. Camels were kneeling down for their burdens, and blocking up the path. Turbaned men and muffled women were splashing through the mud with naked feet. I kept inquiring inwardly, "When shall I see something more of the real city?" till we suddenly came upon the large square of the Frank quarter, and I found that I had been through a considerable portion of Alexandria The brief and whole truth is that there is scarcely anything left of the glory of the Alexandria of old. Alexandria the modern has not yet attained to glory. There are many houses of mud to contrast with the Palace and Harém of Abbu-Pasha, the interior of whose palace,—for I did not see that of the other mansion, shows rare European richness, combined with rare good taste. Paris furnished much of its fitting up, but a dignified hand has restrained Parisian exuberance.

A funeral procession was passing out of one of the gates just as we reached it in a ride about the city. The body was placed in a rude open box a little like a coffin, but protected by a covering of cloth. Women kept up a wailing shout in which the children tumultuously joined, so that at first I mistook the sound for one of exultation and triumph. Soldiers at the gate and others engaged carelessly in con

Editors' Table.

AMERICAN INSTITUTIONS AND THEIR INFLUENCE: By Alexis De Tocqueville. With Notes by Hon. John. C. Spencer. New York: A. S. Barnes & Co., 1851.

Mr. De Tocqueville was the first foreign author who comprehended the genius of our institutions, and who made intelligible to Europeans the complicated machinery, wheel within wheel, of the state and federal governments. His "Democracy in America" is acknowledged to be the most profound and philosophical work upon modern republicanism that has yet appeared. It is characterized by a rare union of discernment, reflection, and candor, and though occasionally tinged with the author's peculiarities of education and faith, it may be accepted as in the main a just and impartial criticism upon the social and political features of the United States. A work whose reputation is so fully established requires no comment. The publishers have now sought to adapt it as a text book for higher seminaries of learning. For this purpose they have published the first volume as an independent work, thus avoiding the author's speculations upon our social habits and religious condition. This volume however is unmutilated; the author is left throughout to speak for himself; but where at any point he had misapprehended our system, the defect is supplied by notes or paragraphs in brackets from the pen of one most thoroughly versed in the history, the legislation, the administration, and the jurisprudence of our country. This work will supply a felt deficiency in the educational apparatus of our higher schools. Every man who pretends to a good, and much more to a liberal education, should master the principles and philosophy of the institutions of his country. In the hands of a judicious teacher this volume will be an admirable text-book. It is printed in good style. The author's view of the 'peculiar institution' is worth transcribing.

"Whatever may be the efforts of the Americans of the South to maintain slavery, they will not always succeed. Slavery which is now confined to a single tract of the civilized earth, which is attacked by Christianity as unjust, and by political economy as prejudicial, and which is contrasted with democratic liberties and the information of our age, cannot survive. By the choice of the master or the will of the slave, it will cease, and in either case great calamities may be expected to ensue. If liberty be refused to the negroes of the South, they will in the end seize it for themselves by force; if it be given, they will abuse it ere long."—Let this be tried!

REPOSITORY LECTURES ON THE EPISTLE TO THE EPHESIANS. By the Rev. Robert J. M'Ghee, A.M. M.R.I.A., late Minister of Harold's Cross Church, Dublin. New York: Robert Carter and Brothers, 1851.

These lectures are clear, forcible, and pungent, bringing out the spirit of the text, and applying it to practical wants and duties with great vivacity and power. They are just in that style of exposition which we hope to see becoming more frequent in the pulpit and the lecture-room. Perhaps there is at times too much repetition of a thought, but some hearers need line upon line. Here is a specimen taken at random.—"Let us remember that it is by the simplicity of truth the heart is instructed, and the soul saved,—not by the wisdom of words. It is very important for us to consider this. There really seems a great evil in the Church of Christ on this very subject. You go into what is called religious company,—you hear what is called religious conversation. Persons think that if they speak of religious men, and of religious things,—of this preacher and that society,—this sermon and that religious meeting,—they are conversing on religion. There is a vast deal of talk about these things, but very little indeed about Christ,—very little about the precious Word of eternal life,—little of 'considering one another to provoke to love and to good works: exhorting one another; and so much the more, as we see the day approaching.'"

LOUISIANA, ITS COLONIAL HISTORY AND ROMANCE. By Charles Gayarre. New York: Harper and Brothers. 1851.

The author of this volume is thoroughly competent to the task of a historian. His official position as Secretary of State of Louisiana (he was once also a member elect of the United States Senate,) has made him conversant with the archives of the State and the history of its settlement and legislation. But he has not contented himself with an anatomical arrangement of the dry bones of history;—he has clothed the skeleton with flesh and animated this with life, color, and beauty. The history of Louisiana borders continually upon the legendary and the romantic; and with the skill of the novelist the writer has interwoven legend and romance with authentic story. It is a history after the manner of Walter Scott rather than of Hume or Clarendon, or even of Robertson or Macaulay. The mind of the writer flashes with wit and glows with eloquence. His pencilings are graphic, and his scenic representations highly dramatic. Would that we could say something in favor of his religion, or even his morality. But this is such as the petty despotism of the South is fitted to engender. One of the worst features of that system is its debasing effects upon the 'lords,' who though men of genius may be transformed, as this writer's prefase indicates, into brutes and fools.

THE WORKS OF THE REV. JOHN NEWTON, late Pastor of the United Parishes of St. Mary Woolwoth, and St. Mary Wool-church-haw, Lombard St., London. Containing an Authentic Narrative, &c., Letters on Religious Subjects, Cardiphonia, Discourses intended for the Pulpit, Sermons preached in the parish church of Olney, A Review of Ecclesiastical History, Olney Hymns, Poems, Messiah, Occasional Sermons and Tracts. To which are prefixed, Memoirs of his Life. By the Rev. Richard Cecil, A.M. Two Volumes in one. New York: Robert Carter and Brothers, 1851.

This is one of the richest contributions to our evangelical literature—a library in itself—a massive volume of nearly 1,000 octavo pages printed in double columns, for *two dollars*. The Tract Society and Presbyterian Board are fairly outdone.

THE PRINCIPLES OF GEOLOGY EXPLAINED AND VIEWED IN THEIR RELATIONS TO REVEALED AND NATURAL RELIGION. By Rev. David King, L.L.D., of Glasgow. With Notes and an Appendix by John Scouler, M.D., F. L. S., Prof. of Nat. Hist. to the Royal Society, Dublin. New York: Robert Carter and Brothers. 1851.

This work is designed for an introduction to the science of Geology as well as to harmonize its facts with revealed truth. It makes the leading facts and principles of the science perfectly intelligible to the popular mind. While it avoids technical terms it conveys in a clear and definite form the distinctions which those terms are intended to express. We know of no better book to be placed in the hands of beginners as a manual of the science or in the hands of Christians to confirm their faith. The writer justly observes that "a Christian should seek to know more of Geology than its harmlessness." The reading of this volume will allure one to wander far in a field that opens so pleasantly.

A copious index and glossary, and numerous neat illustrations accompany the work.

A CALL TO THE UNCONVERTED TO TURN AND LIVE. By Richard Baxter. New York: Mark H. Newman & Co., 199 Broadway.

This is a neat edition of Baxter's Call; in paper cover, sold for 3 *cents* single, $3 per 100, and $30 per 1,000. This is the NET COST. We are glad to see such works restored to the regular channels of trade from which they had been almost entirely obstructed. The *price* will require some new calculations of cost on the part of publishing societies. We would invite attention to the following problem: If a bookseller paying clerk-hire and rent on Broadway, can publish Baxter's Call at three cents net cost, for how much ought a society to publish it which has its rent free and whose office-expenses are paid by contributions from the churches? The answer hitherto, we believe, has been 10 cents a copy, but a closer calculation may cut off the cypher.

LECTURES TO YOUNG MEN ON VARIOUS IMPORTANT SUBJECTS. By Henry Ward Beecher, Brooklyn, L. I. Nineteenth Thousand. Boston: John P. Jewett. New York: M. H. Newman & Co. 1851.

By far the best volume of lectures to young men extant—not excepting our own!

A SKETCH OF THE LABORS, SUFFERINGS, AND DEATH OF REV. ADONIRAM JUDSON, D.D. By A. D. Gillette, A.M., Pastor of the Eleventh Baptist Church, Philadelphia. Published by Daniels & Smith, 38 North Sixth-street. 1851.

This little book, though written in the most inflated style and with a sort of patronizing air, is nevertheless acceptable for the sake of him whose life and labors it commemorates.

Phillips & Sampson's (Boston) Illustrated Shakspeare has reached its 30th number.

For the Independent.

FAITHFUL PREACHING.

GENTLEMEN:—For a few years past my employment has brought me in contact with a great number of people in conversation on the subject of slavery. I meet the warm-hearted Christian, whose sympathies cluster around the oppressed, and the gushings of whose soul go up to heaven in prayer for their deliverance. Then I come in contact with men of Northern birth deeply imbued with Southern principles, always exhibiting greater deference for the *lower* than the *higher* law, in relation to slavery. Some of these are mere politicians; others church members; some officers in the church; others leaders of "the sacramental host." Now and then I meet those who stride the fence, always agreeing with those they converse with. One of these easy-seated D.D.'s whom I called on was very social, in a non-committal way, dealing in generalities. He related the following occurrence:

"In the revolutionary war, Judge N., of Vt., was a decided whig, very active in his country's cause, and labored with great zeal to obtain its independence. At the close of the war he studied theology and became a preacher. With the love of liberty fresh from the revolutionary crucible, where it had been seven times purified, burning in his own soul, he went to H., in Conn., and on the Sabbath preached a sermon against slavery. He described the wrongs of this system, and pointed out in glowing language, the great inconsistency of Americans in continuing to practice it, when they had fought and suffered so much in the late war to be delivered from a far less onerous bondage than that under which the slaves groan. A slaveholding member of the church in H. and his slave were present to hear the sermon. The slaveholder went home with a troubled conscience, for he, too, had taken an active part in securing his country's liberty. At night he could eat no supper; at the hour of family worship he attempted but could not pray; his soul was painfully shut up in darkness. At the usual time he retired to bed, but sleep departed from him. About midnight he arose, called up his slave, confessed his wrong, and made out and presented to him his free papers.

"The next day, as Mr. N. was walking the street in H. with a friend, he saw a colored man approaching him and bowing very low at every step. When within hearing, he exclaimed with great emotion, 'Tankee, Massa N., tankee, Massa N., tankee for de free;" and continued bowing and repeating this till he was out of hearing. Mr. N. inquired of his friend what the man could mean? He informed him that his sermon yesterday procured that man's freedom."

Said I, "Doctor, how much slavery do you think there would now be in our country if every preacher of the gospel had been as faithful as Mr. N.?" He hesitated, but faintly replied, "Not much." "Then, my dear sir, at whose door will the sin of slavery lie? In whose skirts will be found the blood of these poor souls if they perish in consequence of being kept in a state of heathenism in this Christian land?" His blush increased to crimson, and he remained silent. I thought conscience was speaking to him, and I would not interrupt it by further remark.

VIATOR.

For the Independent.

OBITUARY.

DIED, in the city of New York, Dec 4th, 1849, Dr. Edward Chichester, aged 29 years.

Dr. Chichester was born Oct. 21st, 1820. He was the only child of his parents and the only representative of a numerous Christian family. As such he was able to enjoy from infancy an unusual culture which his powers well deserved, and an unusual care which his circumstances well made imperative. His was a city life. Nature had given him a sound understanding and a feeble constitution. Within a frail and attenuated form lay covered up the seeds of that hereditary Phthisis which so extensively blights the beauty and promise of young life. Their development was long averted. Years lapsed, childhood opened into youth, youth ripened into manhood, and still the principle of decay slept and nothing appeared to forbid the hope that, with care, its dormancy might be perpetual.

Previous to the age of 14, the example and counsel of pious friends had attained in him no other fruit than an amiable deportment and an excellent morality. But amiability and morality are not Christian virtue. To meet the anxieties of friendship and the felt wants of his own heart, he needed still to experience that mysterious change by which the purest nature finds it necessary to pass into a true Christianity. At the age of 14, he supposed himself to experience this change. How long he retained this view, we are not informed. Like many others, he soon saw reason to doubt the genuineness of his experience and ultimately rejected it as unsound. Thus he came into his first personal collision with that strangest of all the facts of our human experience, that the veriest "dim-land" to man is his own familiar self—that among the objects whose existence is least easily determined by him are those which, if they exist, must be to him objects of his perpetual consciousness—that the mental eye is subject to much the same incapacity of reflex action as the physical; the one seeing most dimly of all things the features in which it inheres, except as mirrored in some external object, and the other seeing most dimly of all things the features of the spirit to which it belongs except as reflected from large masses of the outward life.

For many subsequent years the subject of personal religion did not duly engage his attention. The zeal with which he prosecuted a career of liberal and professional study may have interfered, as it too often does, with a pursuit of the highest good. In 1837 he entered the University of New York. He graduated at Columbia College in 1841. After completing a course of medical study in the New Medical School of New York, he commenced the practice of his profession in that city, with great ardor and corresponding success. Few young practitioners step so readily into an extensive confidence and fewer still so deservedly. Amid the labors and excitement of this opening career, a revival occurred in the congregation to which he belonged—the grace of God appealed to his heart as it had never done before—and he was led as we trust, to lay hold of a personal Christianity. It was done at a happy moment. Indications of pulmonary consumption soon appeared, the disease made gradual progress, other complaints supervened, and after a short confinement, he sank, Dec. 4, 1849.

His end was peace. Though strongly attached to his friends, his profession and his prospects, he freely gave them up at the bidding of God. He made his last business dispositions with entire calmness. He expressed perfect willingness to die. He said, "all is peace." So the sorrow of friends is solaced by their hope. While they feel that the light is gone out from the parental dwelling they believe that it is only to shine in brighter and holier beauty in the home of the Great Father.

[We have received satisfactory explanations in regard to the length of time which elapsed after the decease of Dr. C. before this obituary notice was furnished for our columns.]

MERLE D'AUBIGNE ON SEANDER.

BY OUR ENGLISH CORRESPONDENT.

A volume by the historian of the Reformation was published in London last week. It consists of four discourses or lectures on the Authority of God.* To these an introduction in two parts, written specially for the English edition, is prefixed. The introduction commences with these words:

"A wall was raised in ancient times between the Firths of Forth and Clyde, to preserve England from the invasion of the Picts and Scots. England is now threatened with two still worse invasions: the one is Roman, the other is German. But there is one barrier to defend it, one wall against which its enemies must waste their strength in vain: it is the authority of the Holy Scriptures."

On these two invasions Dr. Merle speaks in the two parts of his introduction. The fundamental principle of Romish error is to deny the supreme and ultimate authority of the Word of God, and the principal end of all the aggressions of Rome is to destroy the Word of God. He has no doubt the end of the papal aggression is the conquest of England: but he does not in the least fear that this end will be attained. And, in almost the same terms the learned divine and historian expresses an opinion familiar to the readers of *The Independent:* "I think, on the contrary, that of all the means which could be imagined for arresting the invasion of popery in England, *which was being so securely accomplished by the way of Oxford*, the one taken by Pius IX is the most effectual."

In strict accordance, too, with the opinion expressed by Dr. Bacon, Dr. Merle says: "It will be, for the English bishops, 'a thorn in the flesh given to them.' Of all the present excitement nothing will remain but humiliation for Episcopacy." The English Episcopate is then accurately characterized. "I must say, and I say it with tears, that for some years past the conduct of the English bishops has filled all Christian men on the Continent with fear, grief, and consternation."

Of the second enemy, German Rationalism, our author speaks very briefly in the second part of his introduction. This is the less necessary as the publication itself is mainly directed against the German Rationalism imported into Switzerland, France, Scotland, and England, by Germanized zealots.

The occasion of the publication was a fact communicated to *The Independent* six months since; the withdrawal of Prof. Scherer from the Geneva Institute on account of his new views of Inspiration, which in terms were thus expressed: "The action of the Spirit in the Apostles does not differ in its nature from that which every believer has a right to expect, a duty to desire." Holiness and inspiration would thus be synonymous terms. These opinions, promulged by one "whose person the author loved, and whose character he esteemed," led to the delivery of the first two discourses, at special services of the Evangelical Church of Geneva, on the 17th and 24th of March, 1850. The third was delivered in the General Assembly of the Evangelical Society, over which the author was called to preside. The fourth was delivered to the friends and students of the Theological College at Geneva, in October last.

The subject of the first discourse is, *The Testimony of God.* "IT IS WRITTEN." Of the second, *The Testimony of Men.* Matt. 7: 24–27. Eph. 2: 20. Of the third, *The Testimony of History.* Job 22: 15, 16. Of the fourth, *The Testimony of Theology.* These discourses are clear, striking, and characteristic of the historical tendencies of Dr. Merle; but quotation is forborne in order to present entire a passage which must be acceptable both for its subject and its treatment, and also for the generous, fraternal and affectionate spirit which breathes in it.

"When we have made quotations from the writings of these divines, it has been sometimes said, 'These quotations are taken from writings already antiquated; the men of whom you speak have changed since then.' We will present to you, therefore, a work recently composed and published shortly before his death. We will show you the result of the experience, the meditations of this man of God, the ripe fruits of all his life. One important element was doubtless wanting in Neander—the practice of the ministry; and this among us, with some other considerations, for certain omissions and certain defects found in his theology, perhaps even a doubt of the genuineness of some book of Scripture, or concerning its author. But Neander had, if I mistake not, more than any other German theologian, the internal practice of the Christian life; and it is some of the results of this practice, which he has deposited in the work of which I speak.

"I am not ignorant that the design which I propose to myself to-day will astonish many, and, perhaps, scandalize others. 'What!' they will say, 'German theology rendering testimony to the Scriptures!' I know it is a paradox which I wish to establish. German theology is almost everywhere strongly suspected of heterodoxy, and, I must say, with reason. Still more, the heterodoxy of this theology is above all manifested in exegetical and critical science, and even in the study of the Holy Scriptures. All this is true; and nevertheless, by an admirable inconsistency, if a German theologian is animated by true piety, he also renders testimony to the Bible. This was the case with Neander. The declarations which we will bring forward, are in direct opposition to some much to be regretted assertions of this illustrious divine; but it is precisely this fact that renders his testimony still more remarkable. If the point under consideration be the course which a vessel should follow, are not the suggestions of a pilot, who has navigated across rocks, and who has even struck against some of them, more important and more sure than those of a man who has never followed this course, and who, perhaps, has never sailed out of port?

"A particular personal circumstance has also induced me to discourse to you of this disciple of Jesus, whom the Master has just called to the repose of the saints. More than thirty-two years ago, at the time when Schleiermacher, De Wette, Marheinecke, and Neander (who have now all passed away,) taught in the University of Berlin, I listened to the lessons of this excellent man, and received in his house those marks of friendship and Christian confidence which so many others enjoyed after me. To him I owe some of my most useful hours, some of my most precious enjoyments, some of my dearest friendships. I always remained closely connected with him, and even on the day of his death I wrote him a letter, which, alas! did not find him in this Church militant, of which he was one of the greatest ornaments.

"I will not give you his history; time would not permit me to do so. I wish only to recall to your minds some traits of it. I wish to show you Neander, a young Jew, brought up at Hamburgh, studying at Gottingen the philosophy of the Greeks, passionately fond of Plato, as he had been of Philo, and beginning to read St. John, because in this Evangelist, it was said, were traits worthy of a disciple of Socrates; overtaken by the two-edged sword of the Word of God; arriving at Christianity like many divines of the early ages, after having passed through Judaism and Paganism, becoming a new man, and taking in consequence his true name, Neander. After a short sojourn at Heidelburg, called to the University of Berlin; Evangelist and Theologian in the school of the Evangelist and Theologian St. John; devoting himself to the study of the history of the Christian Church; anointed of God, if I may so speak, to renew it; penetrating all its depths to seek there all the signs of life; seeing in the history of the Church a history of the kingdom of Jesus Christ; full of the Holy Spirit while writing the history of the Holy Spirit in the Church, and raising to men and times the most remarkable in Christianity, a monument which will long attract the regards of the friends of the Gospel, while making them regret that he never finished it (alas, he did not write the History of the Reformation!)—Neander, simple, full of cordial affections, consecrating his life to the poor, and dying in an humble abode, devoting himself to the students, above all to the poor students, replying one day to the doctor who begged him to take care of himself: "*There is nothing that keeps up my health so much as to plant, to water, to prune in the midst of those young spirits who claim all my cares*;" and another day, when the wants of one of his disciples, who was dangerously ill, were made known to him, heartily grieving (see his extreme goodness and simplicity, it was his faithful sister who alone disposed of the money,) he paced his library, contemplated his books as a father would his children, all at once stopped before a superb gilt-edged volume—a rare book, given him by the author—and said, seizing the volume, 'I have no money, but take this and sell it: only let no one know'? Neander, the friend of the Bible, taking a lively interest in the Bible Society, pronouncing in the general assemblies at Berlin discourses which will remain as monuments of his love and respect for the Scriptures: consecrating one of his most important books to defend the Holy Scriptures from the most violent attack, that of Strauss, and employing the large sums which his books procured him, to send to the ends of the earth numerous copies of the Bible—Neander, extending to many branches of theological science his researches and his instructions, redoubling his ardor in proportion as he saw his strength decline—elected by God to spread among the present leaders of the Germanic church a healthier faith, a better spirit, God himself making 'rivers of living water' to descend from his pulpit (John 7: 38)—seeing, doubtless, among his contemporaries men who have rendered to salvation which is in Christ a purer testimony, but not perceiving any who have rendered to it a testimony more touching and more lively—Neander, seized with his last illness in the middle of a lecture, suddenly losing his voice, descending with difficulty the steps of his pulpit, though with the assistance of his students; returning home and dictating for three hours a new volume of his 'History of the Church,' which would bring this grand work to the epoch of the Reformation—crying out when he was desired to stop, 'The artizan may work as long as he likes, and why may I not do so?' gradually declining in the midst of his books, of his manuscripts, of his works for the Church of Christ, in the midst of the tears of his disciples and friends;—Neander, carried from the dark room where he slept, into his study, illumined with the rays of the sun, seeking the light, rejoicing in that light, (he called himself jocularly *a oradoz tov ἡλιου*, a disciple of the sun); but soon a prey to delirium, saying to his sister with that prophetic look which those whom the Lord calls so often have, 'Anna, I am tired; I must go home:' (he thought he was taking a walk); then sleeping, and indeed after some hours waking up *at home*—that home of the Father where there are many mansions, and where Jesus had prepared a place for him.

"'What!' cries one of his most distinguished disciples, 'he died without external prayer, without reading the Bible, without a solemn testimony rendered to his faith! Is that the death of a father in the Church?' 'Yes,' he replies, "for this father in the Church was a little child, and his death was the same as his life, that of a little child.'

"Our heart reposes with a full calmness near this bed, near this cradle, I will say where the cherished child of the Lord closes his eyes for the last time to the light of this world. He does not pray, because with him each breath is a prayer. He does not read, because the Word is written in his heart. He does not testify, because his life is a continual testimony. This spiritualism which he has so well regulated and taught, he realizes, and if there is nothing extraordinary outwardly, it is because all has become ordinary and natural inwardly. He died living—living to Christ, because he lived dying,—dying to himself."—*The Inquirer*, of September 17, 1850.

"I would like dear friends, to show you the students who carried his body, stopping before the palace of the University, and singing in the midst of all the people who were bathed in tears the favorite hymn of their dear professor:

'Ewiglanzet der Christen innerliges Leben;'

a hymn which so well describes the nature of the piety of this excellent man, which draws the veil and permits us to penetrate into the secrets of his sanctuary. I cannot refrain from recalling some stanzas to your minds, happy if they give you some idea of the living Christianity which animated this man of God, and which is generally but little known, perhaps by many not even suspected.

"The Christian life how bright within it glows,
Although the sun may bronze the wanderer's brow!
The precious treasure heaven's high King bestows,
None but themselves can recognize or know.
What though no eye hath scanned,
Untouched by mortal hand,
Yet on their hearts its beams of beauty shine,
It clothes them with a dignity divine.

"They to the outward eye but wretched are,
To angels seem neglected and abhorred;
Yet inwardly are brides of beauty rare,
The coronal, the pleasure of the Lord.
The marvel of all time,
Soaring from earth's cold clime,
T' embrace the King in robes of sunny light,
Who feeds his sheep among the lilies white.

"They tread the earth, but ah, they live in heaven!
Seem powerless, yet the world protect and bless;
In danger's midst their hearts are still unriven,
Poorest, yet all things needful they possess:
Though troubles oft annoy,
Yet are they filled with joy.
Though to the outward eye the slaves of death,
Yet inwardly they live the life of faith.

"When Christ their life in glory shall appear,
And on this world in furious beams arise;
They too, as gods shall share his triumphs here,
And with their brightness all the earth surprise:
Their reign shall never cease, [prise:
Their glory still increase,
Adorning heaven, like gorgeous lamps on high,
The world spectators of their majesty.

'Jesus, thou hidden life-blood of the heart,
Mysterious monarch of the world unseen,
Help us to choose the good, the better part,
Though men with thy black cross reproach us
Branded with infamy still increase, [keen;
Sons of rebuke and shame:
Here living with the Lord, unseen, unknown,
O, that in heaven we may surround his throne."
Richter.

"After having caused you to hear the hymn sung by the funeral train before the palace of the University, I will conduct you to the cemetery. I will show you this vast assembly gathered around a tomb, I will make you hear Krummacher crying with king David, 'Know ye not that there is a prince and a great man fallen this day in Israel?' The youngest of the fathers of the Church has with Neander departed from this lower world!' Above all, I will assemble you on the return from the funeral, July 17th, in the great hall of the University, and I will make you hear one of the colleagues of Neander, the learned and profound Dr. Notysch, endeavoring to characterize his friend, and saying: 'He completely refused to recognize the new speculative theology and philosophy, or to take part in it. If any manifestations of it were made in his presence he rudely and impatiently repulsed them (sprode und ungeduldig). The tendencies which are manifesting themselves in our days may have results for science and life which it is impossible to calculate, and which are for that very reason of an alarming nature. Sometimes evangelical truth, sometimes evangelical liberty appeared to him in danger. In later times, he did not cease to defend the jewels of the faith and of the kingdom of God from a certain criticism of history and of the Bible that destroys itself. Until the last, he labored and worked upon firm ground which nothing could shake.'

"But if the Church in general has a debt to pay to the memory of Neander, French Switzerland, gentlemen, has particularly so to do. A friend of German Switzerland wrote thus from Prussia: 'He took a lively interest in Switzerland, particularly in French Switzerland. It appeared to him that amongst those who professed the Gospel, there was more devotedness in French Switzerland than in German Switzerland.'

"However, if I contented myself with paying a tribute to the memory of our excellent brother, I should forget the spirit which animated him. What is most necessary at this time is to make you hear the voice of him who is dead. That is easy for us. He composed shortly before his decease a treatise which may be considered as the legacy left by him to the students of theology and to the ministers of all the churches. This writing relates to the Bible and to biblical studies, and is entitled 'On the Nature and Importance of Practical Exegesis.'"

The eloquent lecturer has more to say of Neander, and of his biblicism, before proceeding to quote from the work mentioned, but we must forbear a more lengthened citation. The biographical sketch of Neander by Merle must suffice.

AGRICOLA.

* The Authority of God; or, the True Barrier against Romish and Infidel Aggression. Four Discourses by Rev. J. H. Merle D'Aubigne, D.D., President of the Theological Institution, Geneva. London: Partridge & Oakey.

The Crisis.

With most persons there is a critical period, a turning point, on which we might say that their eternal destiny is suspended. Sometimes it comes earlier, sometimes later in life; and possibly there may be some who never reach such a crisis, whose course, for good or evil, dates back behind their earliest consciousness. But usually it is otherwise. A young man enters on his active labors. He is seeking to make a fortune. But he has large views of duty, generous aims and a generous ambition. Gradually the world in some one of its seductive forms, begins to wind itself round his affections. He half suspects the fascinating danger;—looks wistfully upon it and then struggles against it. The pressing call of the moment he throws aside, with a secret resolution that by and by he will more than make up for the present neglect. Thus the enemy winds round him another fold. He feels it and struggles again, sometimes successfully, sometimes not. No great sins are committed; but the contest is none the less perilous for that. It continues for years. Sometimes his better nature seems about to prevail; then the world. The love of gain hardens and blinds him; then the calls of God are listened to, and with a forced effort half obeyed. But the heart is not there. Now comes the critical moment. It is past. He is saved, and thenceforward his course is an upward one. If not so, from that moment the hardening process goes on with accelerated speed; resistance grows constantly less hearty: he has turned sorrowfully away from his Savior, and is now only a man of the world. If his religious sensibilities have been very strong he perhaps endeavors to compound with his conscience and hide from himself his true condition, by a regular attendance on public worship or by great regularity in the forms of worship at home. Thus he becomes not only world-hardened but gospel-hardened, and the double process of induration is the most hopeless of all. God have mercy on him now. He is beyond the reach of all human help. The end is not yet. Where and what shall it be? Let Balaam who presumptuously prayed that he might die the death of the righteous while he lived the life of the vain and worldly;—let the young man of a conventional morality who went away from Jesus exceedingly sorrowful, for he was very rich, answer the question; *for they know.*—*Christian Register.*

CONSISTENCY.—It is popular among distinguished slaveholders to denounce the foreign slave trade, while they defend home slavery and the home slave-trade with all their logic, eloquence and theology. Their inconsistency in this, was forcibly and keenly shown up a few days since, by Mr. Hale, in some remarks upon Mr. Clay's resolution of inquiry in regard to the African slave trade. Mr. Hale said,

"The abominable and infamous traffic which the compromisers think it popular and safe to curse and rail upon, is not, after all, so widely different from a very prominent feature in that system, which it is the great object of all their struggles to preserve and extend. At this moment, under the roof which covers me, there toils in hopeless unremitted drudgery an aged woman, whose wages are monthly received by a chivalrous popinjay, who has sold successively before her face the children of her womb, until, at threescore, she stands childless as Niobe and shattered as a reed, a monument of *our domestic slave-trade.*

"The last of this woman's progeny, the child of her stricken age, the luckless Benjamin of her scattered brood, was a crippled boy. Even he, a few months since, was sent to the shambles, without even a leave-taking from the anguished woman, because 'niggers sold high.' Her deep drawn sighs, as she drags herself day after day through her unabated tasks, are, to me, an eloquent comment upon our *domestic slave-trade.* While such things may be heard and seen every day at our political metropolis, we need not be surprised that men are appalled at the 'horrors of the middle passage.' They have a view of some of them at their doors."

A Sabbath Scene.

BY JOHN G. WHITTIER.

Scarce had the solemn Sabbath bell
Ceased quivering in the steeple—
Scarce had the parson to his desk
Walked stately through his people—

When down the summer shaded street
A wasted female figure,
With dusky brow and naked feet,
Came rushing wild and eager.

She saw the white spire through the trees,
She heard the sweet hymn swelling;
O, pitying Christ! a refuge give
That poor one in Thy dwelling!

Like a scared fawn before the hounds,
Right up the aisle she glided,
While close behind her, whip in hand,
A lank-haired hunter strided.

She raised a keen and bitter cry,
To Heaven and earth appealing:
Were manhood's generous pulses dead?
Had woman's heart no feeling?

A score of stout hands rose between
The hunter and the flying;
Age clenched his staff, and maiden eyes
Flashed tearful, yet defying.

"Who dares profane this house and day?"
Cried out the angry pastor.
"By hesitated, but faintly replied,
"Not much." "Then, my dear sir, at whose
door will the sin of slavery lie? In whose skirts
will be found the blood of these poor souls if
they perish in consequence of being kept in a
state of heathenism in this Christian land?" His
blush increased to crimson, and he remained
silent. I thought conscience was speaking to
him, and I would not interrupt it by further re-
mark.

VIATOR.

For the Independent.

OBITUARY.

DIED, in the city of New York, Dec 4th, 1849, Dr. Edward Chichester, aged 29 years.

Dr. Chichester was born Oct. 21st, 1820. He was the only child of his parents and the only representative of a numerous Christian family. As such he was able to enjoy from infancy an unusual culture which his powers well deserved, and an unusual care which his circumstances well made imperative. His was a city life. Nature had given him a sound understanding and a feeble constitution. Within a frail and attenuated form lay covered up the seeds of that hereditary Phthisis which so extensively blights the beauty and promise of young life. Their development was long averted. Years lapsed, childhood opened into youth, youth ripened into manhood, and still the principle of decay slept and nothing appeared to forbid the hope that, with care, its dormancy might be perpetual.

Previous to the age of 14, the example and counsel of pious friends had attained in him no other fruit than an amiable deportment and an excellent morality. But amiability and morality are not Christian virtue. To meet the anxieties of friendship and the felt wants of his own heart, he needed still to experience that mysterious change by which the purest nature finds it necessary to pass into a true Christianity. At the age of 14, he supposed himself to experience this change. How long he retained this view, we are not informed. Like many others, he soon saw reason to doubt the genuineness of his experience and ultimately rejected it as unsound. Thus he came into his first personal collision with that strangest of all the facts of our human experience, that the veriest "dim-land" to man is his own familiar self—that among the objects whose existence is least easily determined by him are those which, if they exist, must be to him objects of his perpetual consciousness—that the mental eye is subject to much the same incapacity of reflex action as the physical; the one seeing most dimly of all things the features in which it inheres, except as mirrored in some external object, and the other seeing most dimly of all things the features of the spirit to which it belongs except as reflected from large masses of the outward life.

For many subsequent years the subject of personal religion did not duly engage his attention. The zeal with which he prosecuted a career of liberal and professional study may have interfered, as it too often does, with a pursuit of the highest good. In 1837 he entered the University of New York. He graduated at Columbia College in 1841. After completing a course of medical study in the New Medical School of New York, he commenced the practice of his profession in that city, with great ardor and corresponding success. Few young practitioners step so readily into an extensive confidence and fewer still so deservedly. Amid the labors and excitement of this opening career, a revival occurred in the congregation to which he belonged—the grace of God appealed to his heart as it had never done before—and he was led as we trust, to lay hold of a personal Christianity. It was done at a happy moment. Indications of pulmonary consumption soon appeared, the disease made gradual progress, other complaints supervened, and after a short confinement, he sank, Dec. 4, 1849.

His end was peace. Though strongly attached to his friends, his profession and his prospects, he freely gave them up at the bidding of God. He made his last business dispositions with entire calmness. He expressed perfect willingness to die. He said, "all is peace." So the sorrow of friends is solaced by their hope. While they feel that the light is gone out from the parental dwelling they believe that it is only to shine in brighter and holier beauty in the home of the Great Father.

[We have received satisfactory explanations in regard to the length of time which elapsed after the decease of Dr. C. before this obituary notice was furnished for our columns.]

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The Crisis.

With most persons there is a critical period, a turning point, on which we might say that their eternal destiny is suspended. Sometimes it comes earlier, sometimes later in life; and possibly there may be some who never reach such a crisis, whose course, for good or evil, dates back behind their earliest consciousness. But usually it is otherwise. A young man enters on his active labors. He is seeking to make a fortune. But he has large views of duty, generous aims and a generous ambition. Gradually the world in some one of its seductive forms, begins to wind itself round his affections. He half suspects the fascinating danger;—looks wistfully upon it and then struggles against it. The pressing call of the moment he throws aside, with a secret resolution that by and by he will more than make up for the present neglect. Thus the enemy winds round him another fold. He feels it and struggles again, sometimes successfully, sometimes not. No great sins are committed; but the contest is none the less perilous for that.

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III.
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Frank's Aromatic Soda and Seidlitz Powders.
JOHN D. MEERS, M.D.,

HAVING a very extensive practice in his professional career, and having in a great measure repudiated medicine as injurious to the system, about three years since he set to work in order to bring out an article which would supersede its use altogether, and which, from its excellent qualities as a beverage, should entitle it to the patronage of the MILLIONS of our race. This was most essentially accomplished in FRANK'S Aromatic Soda, and as it became known, the universal verdict was—

MOST ADMIRABLE! GREAT DISCOVERY!

And the Old Doctor was held up as a true Philanthropist of the 19th century. But not content with what he had already achieved, and in view of what he had done, his energies were bent to another step of vital importance—that was to improve the already well-established SEIDLITZ POWDERS, so as to render them far more effectual as well as pleasant; this done, the two articles, viz: FRANK'S AROMATIC SODA AND AROMATIC SEIDLITZ

began to find their way into the community with such rapid strides, that the Old Doctor found he could not supply the demand without too much exertion on his part, which led to the formation of the AROMATIC SODA COMPANY, which was duly incorporated by the Legislature under the Revised Statutes, in May, 1850, for the manufacture of the above-named articles. Great care is taken that every number shall be uniformly the same; also in packing for foreign climates, that they

is a rais or captain, a governor or helmsman, and eight men for the crew. The crew wear simply a thin frock except as they add a woollen one, or a blanket for warmth. Besides these we have a cook, and a little boy of eight or nine, Ali by name; and when I call him "Mohammed" Ali, in reference to the late great Pasha, he makes me a 'salaam,' respectfully and kindly touching lips and forehead and laying his hand honestly on his breast. As a presiding genius over all this, and a real factotum, there is our Arab dragoman, who speaks English, with some French and Italian, and with whom we made all the arrangements for the voyage. His name is Salim, and having been on a pilgrimage to Mecca and Medina, he is now a 'haji,' and becomes known as Haji Salim. He is mentioned as a dragoman by the author of "The Nile Boat," and has had much profitable experience, since that time. Our boat is new, having made only one trip before this. We call her the "Anglo-Saxon," as she had received no fixed name before. When the wind fails us, the men tow or 'track.' They are free to wade in the water, and ever ready to jump in to get the boat off a sand-bank, or accomplish any other aquatic thing. We rest by the bank at night, unless the wind can take us along. They like to get near a village, or into company with other boats, but can stop anywhere. The sheikh of the village will send a man or two to keep watch for us, and sleep, if they do sleep, on the bare earth. Our boat's company likewise sleep in the open air. R. S. T.

The Independent.

NEW YORK, THURSDAY, APRIL 24, 1851.

RELIGIOUS ANNIVERSARIES FOR 1851.

The month of May begins on Thursday, making 8th day the second Thursday, the long-established anniversary of the American Bible Society, which has fixed the time for our religious anniversaries in New York. Some of the principal meetings will be as follows:

SABBATH EVENING, MAY 4.

American Home Missionary Society. Sermon by Rev. David H. Riddle, D.D., of Pittsburgh, in the Mercer-street Church.

MONDAY, MAY 5.

American Seamen's Friend Society, at the Broadway Tabernacle, 7½ P.M.

TUESDAY, MAY 6.

American and Foreign Christian Union, at the Tabernacle, 10 A.M.

American and Foreign Anti-Slavery Society, Arthur Tappan, President, Tabernacle, 3½ P.M.

N. Y. and Am. Sunday School Union, 7½ P.M.

WEDNESDAY, MAY 7.

American Tract Society, 10 A.M., at the Broadway Tabernacle.

Institution for the Blind. Tabernacle, 4 P.M.

Am. Home Missionary Society. Tabernacle, 7½ P.M.

Am. Female Guardian Society, and Home of the Friendless. Church of the Puritans, Union Square, 7½ P.M.

THURSDAY, MAY 8.

Am. Bible Society. Broadway Tabernacle, 10 A.M.

Institution for the Deaf and Dumb. Tabernacle, 4 P.M.

Am. Temperance Union. Tabernacle, 7½ P.M.

New York Colonization Society. Tripler Hall, 7½ P.M.

FRIDAY, MAY 9.

Am. Board of Commissioners for Foreign Missions. Tabernacle, 10 A.M.

Am. and Foreign Bible Society. Oliver-street Baptist Church, 10 A.M.

RELIGION AND COMMERCE.

The dominant influence in New York is the commercial. This influence is potent also throughout the nation. Not that the merchants even here constitute the majority of the population; the "Business Directory" shows that they are but a small minority of the living mass in the great city, and an article on our fourth page shows that they are one of the most fluctuating classes in society. Neither is the commercial interest here, as in England, the great pecuniary interest of the country. In this view the agricultural interest is far greater; and the agricultural, manufacturing, mechanical and mining interests combined, in their pecuniary value, vastly exceed the commercial. But commerce operates on a large scale and with a power of concentration that controls the money market and makes all the internal interests of the country more or less dependent upon itself. The "Department of the Interior" must ever be a mere appendage of Wall-street. The question therefore is one of great moment:—Whether this gigantic interest can be animated and controled by the spirit of the Gospel. That the Gospel is designed to regulate commerce is manifest. All things must be done to the glory of God. The rules of the Gospel relate to the conduct of business no less than to the spirit of prayer. A man cannot pray spiritually and do business carnally. He who is not a Christian in the counting-room and on Change cannot be a Christian in the prayer-meeting and at church. It is easy for men to see and admit this individually, and just as easy for them to forget it when they come to act in a community which has its own customs and maxims, and its own *esprit du corps*. It is easy also to acknowledge Christian obligation in the abstract and to overlook it in the concrete.

There is a fearful deadening of moral sensibility wherever there is a community of interest for the sake of gain. Bring before a British merchant the haggard, cadaverous, opium-eater of China; tell him how this wretched creature has wasted his property, beggared his family, withered his body, and debauched his soul by the accursed drug; and he will assent to your strongest reprobation of the opium traffic. And yet this same merchant will approve the war with China for the indemnity and protection of British commerce, when the origin and the undisguised intent of that war was the forcing upon China this same debauching opium traffic, against the laws and the morality of that unchristian empire.

Conceive of a man who should set himself deliberately to ruin another;—to beggar him in property, in affections, in hopes, and in reputation, to imbrute his nature, to enfeeble and debase his mind, and to destroy his soul; to make the husband and father a brute, a madman, a fiend. Every man revolts at such a monster. And yet you will find thousands engaged every day in this work of death, in whom the voice of conscience is silenced by the chinking of money in the till. And the manufacturer and the wholesale dealer will oppose all legislation against this wrong as an interference with trade.

Picture some happy family domesticated in their quiet cot, the father by honest and cheerful industry supplying the scanty fare and wardrobe of his growing family. By night a band of ruffians enter their dwelling, seize that husband and father, and deaf to the shrieks of his wife and supplications of his children, drag him away into perpetual slavery, to work under the lash without compensation and without hope. Horror thrills every heart at such a deed. But let such acts have been perpetrated till a gigantic system of oppression has grown up by them and the wealth of States is in the bones and blood of men, and then let those who are identified with this system come to the lately horror-stricken merchant to buy goods; and how soon does interest get the better of principle, and the voice that just now was bold to denounce oppression become dumb before the oppressor. Nay, this system in which is vested millions of money, and whose commercial products and wants involve yet other millions, has but to lift its head, and the press must be silent, and the pulpit must be silent—if men can be found base enough to sell their consciences for a place. The grand obstacle to the suppression of slavery lies in the fact that the sudden annihilation of the 'property' that this institution has created would cause a shock in Wall-street, in State-street, in the Exchange of London and in the Bourse of Paris,—perhaps a commercial revulsion the world over. Commerce declares this must not be; and the individual Christian however strong his moral convictions against slavery acquiesces in that declaration. Commerce claims to rule in politics, in the press, and in the pulpit.

In the last few months we have witnessed a systematic and persistent attempt to array the commercial interests of the country against its human feelings and religious convictions. This movement is thus forcibly sketched by Hon. Horace Mann, of Mass.

"A Senator of the United States from Massachusetts saw fit to trample under foot every thing that he had ever said in behalf of human freedom, and against human bondage. . . . . As soon as the stunning effect of that blow upon all the moral and religious sensibilities of the State, and upon its traditional and inwrought love of liberty, had begun to subside, a systematic effort was made to debauch the patriotism and humanity of the people by an appeal to their cupidity. Our manufacturing and commercial interests were suffering. A majority of the slave states were the antagonists of these interests. Political ambition and cupidity associated these facts together, and the diabolical idea was engendered that by surrendering our Liberty we might have a Tariff. The poison of this idea was first openly and directly infused into the public mind by Mr. Webster, in his speech at the Revere House, April 29, when he said—'Until something can be done to allay the feeling now separating different men and different sections, there can be no USEFUL and SATISFACTORY legislation in the two Houses of Congress.'

"Of this declaration there can be but one interpretation. It was perfectly understood by those to whom it was addressed. It says, without enigma or riddle, Surrender the Territories to the incursions of the slave states, pacify the slave power, give up blood-bought rights for this life, and Savior-bought hopes for another, and you can have your pay in a cent a yard on calico, and a cent a pound on iron. . . . . He held out the apple of temptation before their eyes, he jingled the thirty pieces of silver in their ears, to seduce them into the surrender of liberty for pelf."

The constant appeal of that portion of the commercial press of this city which has advocated the Fugitive Slave law has been to the same mercenary feeling. Calculations have been made of how many shoes, how many fish, how many brooms, how many clocks, how much salt, &c., &c., the North sells yearly to the South, and the question has been distinctly put, whether northern merchants will sacrifice this trade for the sake of a few negroes? Money has been unblushingly arrayed against Humanity and Justice. They sell the poor for silver and the needy for a pair of shoes. A venal press knew the power of such an appeal over selfish minds; but doubtless it has been itself surprised at its potency with Christian men. Yet not all have yielded to it. There are some noble exceptions. Says Mr. Mann, speaking of the cotton interest:

"I have in my mind one of my own constituents, largely interested in the fabric, who told me last summer that half his spindles were lying idle, and property that should have yielded income was incurring cost; 'but,' said he, 'do you see them *all stop*, and the mills decay and go down stream before you vote for that Compromise.' Another of my constituents told me he was largely interested in three ships then at sea, and avowed that he would see them all sink to its bottom, before he would disgrace the country by passing the Fugitive Slave Bill. These are but samples of that noble spirit which was expressed with such Spartan terseness and vigor by Brooks and McNamee, of New York, when the foul panders to Southern slavery threatened them with a loss of custom; said they, 'we sell silks and not principles.'"

The seeming antagonism of Commerce and Christianity is greatly to be deplored. It is neither legitimate nor necessary. The one should ever be the handmaid and helper of the other. But since Commerce has raised the issue, Christianity must meet it. And there can be but one result. Wherein Commerce in spirit or principles is opposed to the spirit and principles of the Gospel, therein will Commerce encounter disaster and ruin. For there is nothing in this world so certain as the triumph of God's truth. Prayer and faith shall live when wealth and power are gone. Christianity has been successful in every conflict of her past history. In the beginning, she grappled with idolatry and superstition, with Judaism and philosophy, and overcame them all. She grappled with the persecuting political power of the first centuries, and conquered that. She grappled with spiritual despotism, with ignorance and corruption in the dark ages, and overcame them also. She grappled with infidelity and conquered that. She has swept the field of every enemy but Mammon,—Mammon incorporated into law and enshrined in the sanctuary. But she is gathering her forces for this last conflict. The struggle will be long and eventful. The world may be cursed awhile with a Mammonized Church. But piety in the end will gain the ascendency, and the silver and the gold shall be the Lord's. For this let Christians pray. For this let Christians live. The patience of the saints is yet to be proved as in former times. The last victory of Christianity in the world is not to be achieved without a struggle with the powers of darkness.

Commercial men cannot be indifferent to that struggle. It will shake all things. If as a class they array the interests of Commerce against the claims of God's word, then may they read the issue of the conflict in the ruins of Tyre, or those of Venice, whose eloquent historian thus describes her fall.

"The decline of her political prosperity was exactly coincident with that of domestic and individual religion. I say domestic and individual; for the most curious phenomena in all Venetian history is the vitality of religion in private life, and its deadness in public policy. Amidst the enthusiasm, chivalry, or fanaticism of the other states of Europe, Venice stands, from first to last, like a masked statue; her coldness impenetrable, her emotion only aroused by the touch of a secret spring. That spring was her commercial interest,—this the one motive of all her important political acts, or enduring national animosities. She could forgive insults to her honor, but never rivalship in her commerce; she calculated the glory of her conquests by their value, and estimated their justice by their facility. The fame of success remains, when the motives of attempt are forgotten; and the casual reader of her history may perhaps be surprised to be reminded, that the expedition which was commanded by the noblest of her princes, and whose results added most to her military glory, was one in which, while Europe around her was wasted by the fire of its devotion, she first calculated the highest price she could exact from its piety for the armament she furnished, and then, for the advancement of her own private interests, at once broke her faith and betrayed her religion.

"There are, therefore, two strange and solemn lights in which we have to regard almost every scene in the fitful history of the Rivo Alto. We find on the one hand, a deep and constant tone of individual religion characterizing the lives of the citizens of Venice in her greatness; we find this spirit influencing them in all the familiar and immediate concerns of life, giving a peculiar dignity to the conduct even of their commercial transactions, and confessed by them with a simplicity of faith that may well put to shame the hesitation with which a man of the world at present admits (even if it be so in reality) that religious feeling has any influence over the minor branches of his conduct. And we find as the natural consequence of all this, a healthy serenity of mind and energy of will expressed in all their actions, and a habit of heroism which never fails them, even when the immediate motive of action ceases to be praiseworthy. With the fullness of this spirit the prosperity of the state is exactly correspondent, and with its failure her decline, and that with a closeness and precision easily demonstrated. And, thus far, all is natural and simple. But the stopping short of this religious faith when it appears likely to influence national action, correspondent as it is, and that most strikingly, with several characteristics of the temper of our present English legislature, is a subject, morally and politically, of the most curious interest and complicated difficulty."—*John Ruskin.*

A DISTURBED PEACE.

"I do not wish to see that minister again, for *he disturbed my peace.*" This was the remark of a dying woman to one at her bedside, as the minister whose visit she had requested took his departure. "He disturbed her peace." Was there anything in his manner rude or startling? No, says the friend who witnessed the interview, and who reported the remark. Did he say anything that should have disturbed one fully prepared for death? No; but she thought his questions irrelevant, and they unsettled her mind. What were those questions? They were such as these. Have you felt yourself to be a sinner, under just condemnation, and in need of a Savior? and does your hope rest solely upon the mercy of God in Christ? Do you truly repent of sin? Does it give you a deep and unfeigned sorrow? Do you renounce and abhor it? In particular, when she expressed a hope of heaven, she was asked, Why do you anticipate joy in heaven? And when she did you anticipate joy in heaven? And when she hesitated, the question was framed more closely, —Is it because heaven is a holy world, where God is, and sin can never enter, where you shall be free from sin and like Christ?

These were the questions that disturbed her peace; and rather than endure the pain of a thorough self-examination, rather than have her hopes sifted, she refused to see the minister again. A few days afterward she died. Ah! melancholy end. But, reader! What is the foundation of *your* hope? Could it be disturbed in the near prospect of death by questions such as these? Look well to it before that hour of trial comes! A peace that can be disturbed by such questions is not worth the having. There is a peace that "passeth understanding," that "floweth like a river;" but "there is no peace to the wicked."

THE RELIGIOUS ELEMENT IN REFORMS.

There is no such a thing as molding the public mind directly to any preconcerted pattern, no matter how good the plan or how strong the force. The elements represented by that word, Society, are so numerous, so conflicting; they take counsel with each other so slowly; are moved so differently by such different influences, that no great movements will ever be in straight lines, or with even progress. Changes from bad to good are not like the flowing of a river from bleak latitudes and barren soils, to milder zones and tropic luxuriance; but are rather like the advance of Spring from out of Winter—days of warmth and nights of frost; conflicts of storms from the south with storms from the north; snows following rain, and rains dissolving snow; yet, week by week, with a perceptible advance, registered by buds and grass, and announced by birds and flocks of migrating fowl.

We believe that in every movement, upon the great scale, the success will depend for its facility, purity, and spread, not merely upon the thoroughness with which the understanding is plied, but chiefly upon the degree in which the moral feelings are developed, and the malign passions suppressed.

It is the duty of Christian men, upon the question of Slavery, to leave nothing untried which shall develope and diffuse just ideas and influential reasonings. Facts and reasonings, however, are but the beginning. They are but implements. There must be a hand to use, and strength to impel them. The religious element, the *moral sense*, developed and guided by the Word of God, is that power.

To be sure, there is power in other than the moral element. We may employ truth under the inspiration of combativeness, of ambition, of self-interest, of pride and vanity. These are fierce exciters. They produce great activity. But they always raise up against themselves multitudes of obstacles; they warp the truth which they employ; they misdirect and adulterate it, so that it becomes a missile and not a medicine.

It may be laid down as a general truth, *that we shall excite in others the class of faculties most active in ourselves.* Dry intellect appeals simply to intellect; mirth and imagination solicit their fellows; moral feelings in us are usually listened to by moral feelings in others; and the malign passions tend to produce malign passions. Doubtless there are exceptions. For, sometimes, anger in us may produce fear, not anger, in others; goodness in Christ produced wrath in the priest and scribe; the levity of mirth in one will produce sobriety in another; yet, *practically*, it will be found to be a safe working rule, that *your* feelings will reproduce the same emotions in others. So that, to be what you wish others to be, and to feel what you wish others to feel, is the true art and skill of success.

Nothing can more prejudice the progress of just sentiments of humanity, than bitter and inhuman feelings in the propagation of them.

Strength of language, enthusiastic energy, as much belong to the expression of high moral feeling, as to any other. There is no need of borrowing strength from the passions. Whatever is borrowed thence is a loss.

We have felt that the Anti-slavery cause has suffered upon this point from the beginning. To be sure the wisest course and the most intensely religious would have created excitement and agitation. But on that very account greater care should have been taken. The bitterness should have been confined to those who directly or indirectly abet oppression.

But in a cause which God loves, even the gravest faults can no more keep back growth, than storms can blow away the spring. They can *retard*; that is all. They have retarded. They now hinder. And nothing will now do so much for the cause of humanity as the growth of *piety* in its friends. As we have seen a single week of warm weather in a backward spring, undo all the bud, and set every tree in orchard and forest full of bowers of leaves, so we believe that a strong revival and glow of spiritual religion would solve more difficulties, melt more ice-hills, give more entrancing and growth to dormant sensibilities, and bring to light more hidden roots, than any other cause!

While we would not withhold therefore, the progress of argument and the diffusion of intelligence, we would strongly urge upon the consideration of all true men some few practical points.

1. They that are called to preach, and who preach unwelcome truth to reluctant ears, upon the subject of slavery, do themselves and the cause great wrong, if they do not bring to their task the strongest spirit of piety. If they are meager in their discourses upon Christian experience: if they are dull and pointless in addressing the souls of impenitent men, and cold in their prayers, and only warm when they pass to more popular reform, they betray their trust. He that preaches anti-slavery truth ought to preach better on other things than any body else. His people should perceive that he preaches on this subject, not as a substitute for religion, but on account of the depth of his religion.

2. Members of churches, especially those who are in very small minorities, and without sympathy in their desire of freedom to the oppressed, ought to regard the first step to the propagation of their views to be in the deepening of their own piety. Let them pray as much as they talk. An anti-slavery man who is ill-natured, censorious, and quarrelsome, who cares nothing for the Sunday-school, for prayer meetings and concerts, who is lean in duty, negligent and unprofitable, ought to have a severe reckoning with his own conscience.

Let him that would exert a right influence, see to it that he has the credit of being more prompt, more active, more self-denying, kinder, sweeter-hearted than any others. Let him visit the sick, relieve the poor, build up the Sabbath-school; let him take hold with both hands in every good work, and outwork all the rest, so that he shall lead them in the holy race of beneficence, and gradually, he may be sure, they will allow him to lead them in anti-slavery truth and work also. The reproach in any church, if just, that its anti-slavery members are its poorest members in spiritual things, is unpardonable. And there is no telling the moral power in any church, of the fact, that those who are the strongest on that subject are the best on every other. *It is the duty of anti-slavery men to see to it that the poorest sort of Christians are kept on the side of Slavery!*

3. We urge with special emphasis the duty of secret and public Prayer in behalf of the Right.

If Christians would enter earnestly upon prayer, that very exercise would tend powerfully to the equalization of extremes. It would hold back and sweeten the rash and impetuous; and it would quicken and develope the conservatism of indifference. Men cannot be very widely apart who meet at the feet of Christ.

It would produce not alone conscientiousness in a church, instead of irritable prejudice, but it would introduce an element of gentleness and kindness which could not fail to inure to the benefit of the cause of Right. We hold that every true Christian affection will plead for humanity.

Prayer only can save one from bitterness. To a generous soul there is nothing so unendurable as the sight of gross and cruel wrong. We freely confess that we never dare to think of or read at length the details of the life of slavery—the breeding of slaves for market, the rearing of men like horses and oxen, their enforced ignorance, their domestic degradation, their sales and separations, their life made up of grudging work, frivolous leisure, and animal indulgence! As we draw near and look over upon the camp of such degradation we shudder, and feel rising within us unutterable horror and indignation. And when, besides all this, we see every sacred influence in life prostituted for the defense of this realm of degradation—Wealth blinding the eyes of Justice, public men giving forth the influence of laws and government in its behalf, Journals tricking the liberty-loving Press into the service of bondage, religious editors perfectly calm in view of slavery and only enthusiastic when inveighing against those who seek its end;—religious editors, whose chair is a pulpit and whose audience is, often, hundreds of thousands of credulous men, who can behold with almost silence the animalization of three millions of men in the bosom of a Christian land, under the cover of Democratic institutions, by a people boastful of liberty; three million domestic heathen to whom there is no ministry, no Bible, no Sabbath that profits the soul; whose marriage is fornication running into adultery; with whom every virtue has a market price: who are trained to skill, industry, honesty, and religion, if trained at all, for pecuniary reasons; whose good habits, like the paces of a horse, are but so many sources of profit; born in shame, living in ignorance and brutal degradation, dying hopelessly, stripped bare for the present world and worse cheated for the next! Ah, when in the free North we see old men, venerable ministers, veteran editors, silent as death from year to year upon this subject, but aroused to a tempest of fury when once a man speaking for liberty forgets a soft word, or oversteps the grim and rocky path of sepulchral propriety—who never fight in the front of the battle, and never desert the rear where spoils abide, who track the path of improvement to count the strugglers and fight the wounded and assassinate the dying, is it strange that such scenes war against Christian equanimity? It is not safe for any man who values his composure to look long and only upon the boundless outrages of Injustice!

If the steps of the Psalmist had well nigh slipped, so likewise are the feet of Christians in danger now, and for the same reasons. Then and now, "Pride compasseth the wicked about as a chain, violence covereth them as a garment." Now, as much as then, "they are corrupt, and speak wickedly concerning oppression; they speak loftily." No one who has read the shameless contempt which religious papers have sought to put upon the doctrine of Conscience, and of a Higher Law than the thrice infamous Fugitive-Slave law, can fail to see how "they set their mouth against the heavens and their tongue walketh through the earth, * * and they say How doth God know, and is there knowledge in the most High?" But it was the *sanctuary* which cured the rising bitterness of Asaph; and the Sanctuary must be our refuge when the sight of oppression, of venality, of unbounded corruption, excites our indignation.

Nor is there any safeguard except that which the soul has beneath the shadow of God's wings. "The Lord of hosts is with us, the God of Jacob is our Refuge." Blessed, thrice blessed truth! Already the brow relaxes—warmer thoughts arise. How long has God endured a world full of unutterable wickedness! How sensitive to its abominations must the divine mind be! Shall we rage and vindictively adjudge men's doom, while God is patient with them? And then the heart begins to find kindlier apologies for hateful conduct. It bethinks itself of the power of prejudice, of the tenacity of habit, of the force of party influences, of the indolent sympathy which unites slow-molded men to the old rather than the new things. It sees some men panic-stricken, some duped, some conceitedly misled, some suffering the simplicity of dotage, and some the victims of all these together. Instead of impreating fire to consume them, the softened heart weeps for them, and prays for the celestial fire of enlightenment and purification to descend upon them.

Let those who desire to emancipate the slave remember that there lives an Emancipator who for more than four thousand years was engaged in this very work and with unfailing success. He broke the bonds of slavery in Egypt and led his people forth like a flock; he taught them the use of free and republican institutions; he sent forth the leaven of emancipation and liberty with his Son; he hath infused it into nation after nation, and when the kings of the earth and the rulers took counsel for oppression, He sat in the heavens and laughed, the Lord had them in derision. In a day when the same folly is enacted in a yet more foolish way it is better to put ourselves under the banner of God than to lean to our own uninspired wisdom.

"*Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger and forsake wrath; fret not thyself in any wise to do evil. The wicked plotteth against the just and gnasheth upon him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming. The wicked have drawn out the sword and have bent the bow, to cast down the poor and needy and to slay such as be of upright conversation.* Their sword shall enter their own hearts, and their bows shall be broken." "All my bones shall say, Lord who is like unto thee, which deliverest the poor [fugitive] from him that is too strong for him, yea, the poor and the needy from him that spoileth him!"

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MATERIALS FOR THE HISTORIAN.

"An Address delivered at Topsfield, Mass., on the Two Hundredth Anniversary of the Incorporation of the Town; by Nehemiah Cleaveland,"—forms one of the most tasteful and attractive volumes (of a hundred pages) that we have lately met. The Address is accompanied by historical and biographical Notes, summing up into graceful and compact expression the results of much investigation. An admirable engraved portrait of Gov. Endicott is prefixed to the letter-press, and vivid lithograph likenesses of Gov. Bradstreet, Mrs. Alethea Huntington, and Dr. N. Cleaveland, illustrate the notes. The dates and incidents recited in the text have evidently been compiled with diligence and accuracy, and are very agreeably adorned by the grace of a rhetoric careful yet easy, and by the ever-new vivacity of a delicate and keen humor. The matter of the Address and the Appendix is well worthy the dress which art has given it; and this is among the most beautiful that our Table has shown.

In reading these pages we have been impressed with two things: the abundant material for record and narrative afforded by the annals, if carefully traced through, of even a small and nowise conspicuous New England town; and the very important aid which is rendered to the future historian of our country by these centennial summaries of the events that have transpired in the period then closed. The total growth of the Nation, from its beginning to the present, is faithfully mirrored upon the history of such towns. There are the first settlement, amid perils and trials, and the stern, determined struggle succeeding it with the wildness of nature; subjugating the wooded and rocky lands to the uses of man. The contest with the Indians and with the wild-beasts; the building of roads and bridges; the erection of the church, and the school-house beside it; the provision for the support of a teaching Ministry, intelligent of Christ's truth and instructing men in it, by word and by example;—all are here. The votes and acts of the town interweave themselves with the general legislation of the State, illustrate its tendencies and its spirit, and sometimes contribute directly to its elucidation. The tenacious and desperate struggle of the Revolution, too, has set up its monuments in the local history of each township. One feels as he comes into those passages of its annals which are contemporaneous with this, that he is coming into the smell of smoke and the clamor of war; and when he emerges from them it is into general impoverishment, but into the glad light of Peace. Even the discussions and quarrels of theologians have often left their impress on these town-records; and if we trace the history of the vacant intervals between pastors, of the ministry which closed and of that which succeeded, we find that the swayings back and forth of theological opinion have had their influence and have left their traces on the obscure parish.

The whole progress of the nation, as we said before, from the rough uncultured bareness of nature, through effort, endurance, heroic purpose, indomitable struggle, to its present advancement in liberty, the arts, education, refinement, and a diffused though free religious conviction—has its index in each such local history; because it is from the combination of many such that the whole has been wrought out. Each township has been a commonwealth in itself. In the primary meetings of its inhabitants the democratic principle, of reverence for each according to his worth, has been established into a usage more binding than statutes. Self-respect, intelligence, sound judgment, have all been fostered by it. The community has been blessed, more than by any possible accumulations of wealth in the midst of it, with the prevalent spirit of liberty combined with order, of regard for law, controlled and limited by obedience to Right. Such communities established everywhere, throughout the land, make a Republican Government not only possible but inevitable. But without such, any frame of democratic government will be little other than a theory.

It is to be wished that every town in New England, on the recurrence of its centennial or bi-centennial anniversary, would institute a celebration like that last year at Topsfield; where facts like those embodied in this address may be gathered and preserved. It is well to go back to these original spring-heads, and see the source of many streams of influence that have diffused themselves through the nation. It is well to bring our times into contrast with the vigorous and indefatigable Past. A single township in Massachusetts, the town of Braintree, has sent from it John Quincy and Edmund Quincy, long distinguished in the colonial annals; Josiah Quincy, the great orator of the ante-Revolutionary struggle; John Hancock, the President of the Provincial Congress; John Adams and John Quincy Adams, Presidents of the United States; the second Quincy, so conspicuous in Congress, and afterwards as President of Harvard University; with many others, of worth and note less eminent yet considerable. Other towns can hardly show, perhaps, so long a list of distinguished men; but all would be profited by considering with solemn observance, as the centuries go by, the names that give dignity and value to their early annals. S.

THE COMPACT BETWEEN EPHRAIM AND BYE-ENDS.

The consultation of self-interest, instead of truth, greatly hardens the heart, and perverts and blinds the understanding. "*My people ask counsel at their stocks, and their staff declareth unto them.*" If the price of stocks is high, then, any course of conduct that endangers *them* is at a discount, no matter whether it be commanded or commended in the Word of God, or not. If the price of stocks is high, especially cotton, then, even abstract opinions, pronounced hazardous to stocks, are condemned, whether the Word of God sustains and enforces them or not. On the other hand, when people ask counsel at their stocks, opinions that increase the value of stocks are sure to be applauded. The whole texture of thought and principle is woven out of the stock-market; and no man, making haste to be rich, dare say that even his soul is his own.

And it is *not* his own: it is Satan's, if his opinions are tied to the price of stocks, if he asks counsel at his stocks, and lets his staff declare unto him. His name is Ephraim, and "he feedeth on wind, and followeth after the east wind, and daily increaseth lies and desolation. He is a merchant; the balances of deceit are in his hand; *he loveth to oppress.* And Ephraim said, Yet I am become *rich*, I have found me out substance: in all my labors they shall find none iniquity in me that were sin." (Hosea xii., 7, 8). They may find *iniquity*, but seeing that I have got rich by it, it cannot be called *sin*. It is too profitable.

The great profit, Ephraim averred, makes it a question, not strictly of Christian *morals*, but of *expediency*. Iniquity cannot amount to absolute *sin*—ought not to be called sin, when there are such strong reasons and inducements, making it in a manner *necessary*. It is only a choice of evils. Here was the great evil of poverty staring us in the face on one side, and the indulgence of a little oppression on the other. As soon as we got rich we could afford to do away with the oppression; so that it was at least putting a limit to what might otherwise have been perpetual. Moreover, if we had not secured the fruits of such a course, some one else would; and no one else could have managed so much iniquity with so little sin. Nay: considering the circumstances, considering the overwhelming weight of expediency, amounting quite to a moral necessity, it cannot properly be averred that there was any sin at all. *In all my labors, they shall find none iniquity in me that were sin.*

Some evil-minded person might dare to assert, that this was doing evil that good might come: but any candid man must see that it was only a choice of evils. Here was Ephraim carrying on a very successful partnership with By-Ends, who had under his charge a vast system of oppression, exceeding profitable. At first, Ephraim did not like the oppression, for it seemed to him of the nature, of iniquity; but it was demonstrated to him that by uniting on this point, the union would be vastly more profitable for both. Besides, By-Ends absolutely declared, that otherwise the partnership should be broken up. Then Ephraim considered that it was only a choice of evils; that, to be sure, the system of oppression was a great evil, and might properly be so called; but, on the other hand, the breaking off of so profitable a partnership was a still greater evil, and probably would be followed by great loggerheads between By-Ends and Ephraim, a great deal worse than oppression; so that under such circumstances the evil could not properly be called sin: it was merely an evil which there was a moral necessity for enduring; the more so because, by partaking of it in the partnership, Ephraim could have it somewhat under his own control; whereas, if the partnership was broken up, By-Ends would have the whole management of it, and would carry it on without let or hindrance. And besides, if Ephraim did not agree to the partnership on such terms, By-Ends would find some other partner, and Ephraim would be left in the lurch, and nevertheless the oppression would be just as great as ever. There would be just as many "slaves and souls of men" in Great Babylon bought and sold, if Ephraim did not come in for a share of the profits, as there would be if he did. It was therefore merely a choice of evils, and Ephraim felt constrained, by a moral necessity, which he thought justified the measure, to consent to the partnership, with the condition of sustaining and protecting the system of oppression.

Nevertheless, Ephraim maintained that the charge of being a merchant that loved to oppress, was, under these circumstances, most cruelly unjust and slanderous. Ephraim declared that the partnership gave him a great restrictive hold on the oppression; and that, if it had not been for the partnership, some one else would have had all the profits, without any diminution of the evils. And on the other hand, if the partnership had not been agreed to *with* the oppression, there would have been great and unheard-of evils for Ephraim to endure; such as poverty, wars, and the being obliged to pay a very high price for cotton. The afflictions that must have been the consequence of refusing to admit the oppression as one article of agreement in the partnership, Ephraim declared, were such as no man of any humanity or patriotism could think of enduring. But now, said he, "I am become rich, I have found me out substance; and in all my labors they shall find none iniquity in me that were sin."

But here Ephraim was confronted with a mighty and terrible sentence from God's Word: "*Thou hast fulfilled the judgment of the wicked; judgment and justice shall take hold on thee. Take heed, regard not iniquity; for this hast thou chosen, rather than affliction.*" For choosing iniquity rather than affliction, there were many established precedents; and Ephraim said that his great-grandfather had done the same, and no one would dare accuse *him* of sin. Iniquity in such cases could not be regarded as *sin*, but merely as a form of *affliction*, which must be weighed in the balance with the other affliction, and the one that kicked the beam as the lightest must be chosen. Now, regarded as an *evil*, the affliction might be a *greater* evil than the iniquity; and if so, then, if any person should choose the *affliction* rather than the iniquity, he would commit a great sin; for it was an incontestable and well-established rule in morals, of two evils, always to choose the least. Any right-minded Observer, not inclined to fanaticism, but skilled in the matter of substance, Ephraim said, could put the thing in its right light and shape. At any rate, it was incontrovertible, that when a partnership was under consideration, affecting the interests of a very great nation, a little iniquity might be admitted, rather than the choice of a very great affliction. Indeed, the laying a great affliction upon a nation, or the running into hazard of such a thing, under pretence of avoiding a small iniquity, was itself fanaticism, and could not be thought of, except by a mad squad of persons in garrison at the North.

But still that sentence stuck in Ephraim's conscience; the more so, because some envious persons would keep twitting him with it. TAKE HEED, REGARD NOT INIQUITY; FOR THIS HAST THOU CHOSEN RATHER THAN AFFLICTION. THOU HAST FULFILLED THE JUDGMENT OF THE WICKED; JUDGMENT AND JUSTICE SHALL TAKE HOLD ON THEE. Wherefore, Ephraim determined that he would have judges upon the matter; and to one he gave fifty thousand pieces of silver, and to another a pair of shoes. Then did judgment spring up as hemlock in the furrows of the field. For the judges declared that, though religion was a good thing in the main, under proper restrictions, yet in politics it made men mad. They also gave sentence that all men should make idols according to their own organized understanding, all of it the work of the craftsmen; and they issued their charge, *Let the men that sacrifice kiss the calves.* They affirmed the truth of Ephraim's averment, that in all his labors there was none iniquity that were sin; for they said that where iniquity was enforced by power, and became a moral necessity, it might be permitted, and ceased to be sin.

Various witnesses, called *experts*, were also introduced, to prove the customariness and respectability of compacts on the simple ground of expediency, and to show that this partnership, like other similar partnerships, was a transaction of genuine morality. Many of these *experts* came from neighboring distilleries, and proved beyond question that the business of distilling New England rum, being a business that would at all events be carried on, the partnership of a Christian man in it, though an acknowledged evil, was a great gain; because, as the business would certainly go on, it was better to have it in honest and benevolent hands, where some restraint and Christian policy in the matter could be exercised. The *experts* said that they had always acted on such principles, and that Ephraim's case was, beyond question, precisely like theirs, and to be adjuged by the same precedents.

Celebrated doctors of divine law also gave testimony as to the greatness of the iniquity of violating treaties, affirming that a man sworn in such partnership could not be absolved from his obligations, for that it was characteristic of a good man to swear and change not. They did not insert the words, *to his own hurt*—(He that sweareth to his own hurt and changeth not, is just); for this was not the case of Ephraim, which was an admitted case of swearing *to others' hurt*, but justified on the ground that it made the hurt *less* than it otherwise would be. Some other doctors also said that the God of truth and righteousness had ceased to reserve to himself any judgment about mortals, except in ecclesiastical affairs; and that, in all matters between men and men, the law must determine what was mere iniquity and what was real sin; and that the Word of God never presumed to pronounce against human law, that being the highest law—the organized judgment of the community. For the Word of God had been left very general, on purpose that human governments might take its authority into their own hands, and arrange and determine all the specifics.

Then was Ephraim glad, and for the space of about two years there was an unintermitted cry, Great is thy calf, O Samaria! and, Thy god, O Dan, liveth! Moreover, in various synagogues throughout the land, the doctrine of Ephraim's judges was affirmed by the ministers; for they ate up the sin of the people, and set their heart on their iniquity. They said that Ephraim's laws must, at all hazards, be obeyed; for that, what might be sin without law, was no sin with it; and that, although "if an act were not commanded by statute, to perform it would bring us in direct conflict with the will of God, yet, not to perform the same act when the statute of man required it, would involve us in a conflict as real and as criminal." Some of these opinions being printed in a convenient form, the Great Sanhedrim collected a vast multitude of them, and sent them forth with franks by the post through all the coasts of Israel, from Dan to Beersheba. Then had the land rest, till the next session of the Great Sanhedrim. C.

A HINT TO TRAVELERS.

During the present year a far greater number of Americans will visit Europe than in any former year, and hereafter the facilities for crossing the Atlantic, and the increase of foreign business, will occasion a much more frequent and extensive intercourse between the United States and the countries of the old world. Many will go abroad for business, others for health and recreation, and some perhaps from mere curiosity. But for whatever reason the citizens of the United States may visit Europe, they have a mission to perform there, of light, and liberty, and love. However hurried their visit, however brief their sojourn in any place, they will have some influence upon the mind and the affairs of Europe. As citizens of the "Model Republic" they will be looked to for enlightened views of civil and religious freedom. As citizens of a Protestant Christian nation they will be looked to for an exemplification of the faith and spirit of the Gospel. They may not go abroad as propagandists, yet they must sow some seeds of liberty and truth, which, though they fall by the way-side, shall spring up in future years. In particular Christians have a missionary work to do by conversation and the distribution of religious tracts, and by acts of sympathy and aid toward the feeble evangelical churches of Continental Europe. Every Christian who goes from America to Europe should make himself known as a Christian, should seek out his brethren in other lands, should acquaint himself with their state, should aid their enterprises if possible with his means, and qualify himself to report upon their condition, and to act intelligently in their behalf on returning home. Yet how many go and come without a thought of this.

An intelligent English traveler, in a late work, presents to the minds of his countrymen this solemn consideration: "There has now been peace between England and the Continental powers about thirty-five years; and during that period the English have

from that process, your right and duty to use every effort to effect the service of a warrant issued upon the complaint for an alleged violation of a law of this commonwealth, are equally clear."

On Saturday last the following petition was presented in the State Senate by Mr. De Witt, and referred to a special committee. It will be seen to be a voice from one of the schools of the prophets. Whether it is to be taken as exegetical upon a pamphlet entitled "Conscience and the Constitution," which was once issued thence, it does not state.

To the Honorable the General Court of the Commonwealth of Massachusetts:

The undersigned, members of the Theological Seminary in Andover, believing that the recent Act of Congress entitled an "Act to amend and supplementary to the Act entitled an Act respecting fugitives from justice and other persons escaping from the service of their masters," endangers the personal liberty of a portion of the inhabitants of this Commonwealth; believing moreover that the spirit and the provisions of said Act contravene the moral sentiments of a majority of our citizens and the law of God, do respectfully petition your honorable body—

First,—to adopt such measures as your wisdom may dictate and your Constitutional obligations allow, for securing those safeguards of personal liberty which rightfully belong to the citizens of a free and Christian State; and second,—to request the Senators and Representatives of this State in Congress to use their best efforts to secure the immediate repeal of said Act.

J. H. Loring, and 58 others.

Great complaints are made of the falling off of Southern trade from this city. It seems the New England Art Union shares in the general calamity, the *Transcript* of Saturday evening announcing that southern agents are sending back their commissions daily, while books and pamphlets on which the Secretary has paid the postage, are returned upon his hands like unclean things. This falling off of trade is unquestionably a serious inconvenience to the mercantile portion of the community, and it is not to be wondered at that an argument aimed at the pocket should have great weight with many of them. It so happens however that we live under the government of a God, who has more power than even the great State of South Carolina, who has just shown that he can damage the mercantile interest by the simple breath of his mouth quite as easily as the South can do; and it would seem safer, simply as a pecuniary transaction, to do right and trust in God, than to do a wrong, or even a questionable thing, and defy Him.

ITEMS ECCLESIASTICAL.

A new Episcopal Parish, to be located in the vicinity of Blackstone and Franklin Squares, and to be called St. Mark's Church, has been organized at the South End, and Rev. Mr. Greenleaf, of Charlestown, son of Prof. Greenleaf, invited to become its rector.

Rev. Dr. Lee, of the Baldwin Place church, has returned from the South with improved health.

Morton.

FROM OUR ENGLISH CORRESPONDENT.

England, April 3, 1851.

GUARDIANS OF THE PUBLIC PURSE.

The vices of the British House of Commons are being exhibited just now in rather staring colors. Seven days were given to the debate on the second reading of the Bishop's bill; seven hours have since been given to official statements and the consideration of money votes exceeding three millions sterling in amount. It is very oppressive and disheartening work for the financial Reformers, who are overborne by numbers and exhausted by their exertions. The House, in fact, is crammed with men who are directly and personally and indirectly in receipt of the expenditure which they vote. The financial year had expired and no appropriations had been made, and hence the eager and indecent haste in which it has been sought to cluich the customary enormous votes for Army, Navy, and Ordnance, reaching together to nearly sixteen millions sterling. The fact that the principle of self-government had been conceded in the case of the North American and other colonies, demanded that this year there should be close inquisition regarding the number of troops maintained in them, at the charge of Mrs. Mother-Country. It is asked What can 49,000 soldiers be required for in the colonies? and if required by the colonies why is not the matter left with the colonial legislatures? It seems that the military charges on account of the American colonies alone reach to over £800,000! There are at least two unmentionable reasons for the conduct of the administration in this matter. The Government wants the patronage, and wants the force; the troops are not required in the Colonies; they are not wanted in England, nor would even the house dare to vote the number to be retained in England; so in this indirect and costly manner they are kept, professedly for the colonies; but really as European reserves.

The London army, the Guards and Household troops, playthings, kept partly for show, the trappings of the Court, present an example of profusion and favoritism beyond belief. But, as Mr. Hume said, "the aristocratic influence is so strong, and the interest of the aristocracy in keeping up this expense was such, that Government neither would nor could alter the system, till the House took the matter into their own hands." Col. Dunne, an officer of the line, presented the following facts in illustration of the extravagance and favoritism which prevailed in respect to these holiday-soldiers:—

"In the Guards, the proportion of superior officers to the men was 1 to 74; while in the cavalry it was 1 to 337; and to the regiments of the line 1 to 617. That was a most unjust disproportion; and the result was, that the higher ranks and rewards of the service were given chiefly to Guardsmen. The pay of a colonel of the Guards was £496; allowances, £127; making a total of £623, whilst those two sums in the line only amounted to £331.

Less than 40 members sustained Mr. Hume in his efforts to check the rapid voting of these enormous sums. Mr. Macgregor, the member for Glasgow, who is great in commercial and fiscal statistics, and a decided reformer, has addressed a very plain and strongly-worded remonstrance to Lord John Russell. He tells the minister, that the attempt to bring a grant of more than three millions through the house past midnight of Friday last, was trifling with the spirit of the British Constitution; and the conduct of the majority of members present, in eagerly pressing on the decisions is characterized with great severity. The people, he says, will demand to know the reason why:—

"The people know and will remember that the great majority of the present House of Commons are willing, rashly, without time for deliberation, to vote for belligerent purposes, at any hour after midnight, three millions of the taxes levied upon the windows, beer, tea, sugar, soap, &c. paid for out of the wages of hard-earned labor of the people, and from the other incomes of her Majesty's tax-paying subjects, now generally, and the conviction will every day grow stronger, 'that the reason why' the Commons house of Parliament deals so rashly and so unjustly with the revenues derived from the burdens which that house imposes is, that the tax-paying people are not righteously represented in that assembly. They will consequently, and ere long, adopt the dictum of the great Chatham, that 'Taxation without representation is tyranny.'

"In the mean time the delay and uncertainty of the budget has placed the enterprise of the country in an unprecedented condition.

"In any other country in the world except Anglo-America it would produce anarchy. Fortunately, in the United Kingdom, the force of individual and local government and the habits of every-day routine, preserve the safety of our homes and the tranquillity of our streets, highways, fields, and seaports."

This is a specimen: there is much more to the same purpose, and also much able reasoning on the subjects of taxation and finance. This evening (Friday) the amended budget is to be produced.

THE CENSUS.

Monday the 31st of March was the day fixed for taking the census. The preliminary arrangements were made with great care; and the forms were well and clearly drawn; tons of these were rapidly distributed over the country; and the schedules were simultaneously collected by the enumerators on Monday; there were 30,000 enumerators employed, acting under 2,190 registrars, and 624 superintending registrars. The expense will be defrayed by vote of the House of Commons. It will be the most complete and comprehensive census ever taken here. It was not at first designed, but at the suggestion of Mr. Horace Mann, the gentleman appointed to superintend the census, and who is a Congregationalist, the statistics of worship and of education were added. Some of the Bishops and clergy established, took alarm at this; and in the House of Lords the Bishop of Oxford almost counseled the clergy to decline rendering the assistance required! evidently fearing that the schedules of worship would not show "the church of the nation" to be the national church. On Lord's-day the worshipers and Sunday-school scholars were numbered. The Registrar-general and the officials have been agreeably surprised by requisitions for more forms for school returns than were supplied.

Interesting and important as the results shown by the British census may be, it cannot compare for a moment with the American census. *Here* no forces are measured and balanced by it, no political arrangements are affected, no redistribution or adjustment of political power follows upon it. The interest is rather speculative and moral than practical.

THE POLITICAL REFUGEES IN LONDON.

In the House of Peers Lord Lyndhurst, the renegade son of the American artist Copley, made a malignant attack upon the foreign Liberals and political Refugees in London. He charged them with organizing here a conspiracy against the governments of Europe, and urged the government to revive and enforce the Alien act. Lord Grey gave him no encouragement. The Austrian government is exceedingly annoyed by the freedom of speech and of action which, as a matter of course, the exiles enjoy here, and seems to think that the Government might, could or should prevent meetings and speeches! Now, whatever Mr. Clay may say and Senator Cass repeat in strange or willful ignorance of England and the English mind, here we have freedom of speech and of action, and here, by the law of habit or custom, without "concession" or discussion, all men, foreigners or homeborn, 'speak their mind' just as they breathe the air.

Lord Torrington, the recalled Governor of Ceylon, has delivered in his place a long exculpatory address. He did something toward lessening the burden of reproach cast upon him, but had to use "necessity, the tyrant's plea." Lord Grey, as head of the Colonial office, endorsed the defense. No peer spoke on the other side, but the old Duke was at the table, listening. In speaking of his exercise of martial law, Lord Torrington referred to the exercise of the same power by the Duke. At the end the old soldier got up, and with unusual animation, in loud tones, up, with much action, delivered a short, smashing sentence or two. It was exceedingly characteristic.

THE PROTECTIONIST PARTY.

Lord Stanley was entertained two days since at a grand banquet in London. Notwithstanding his recent failure to hold the reins of power, it is generally believed that the noble Lord and the strong and compact party which he leads are now waiting upon events and seeking to guide them. Resistance to the further reform—now promised by Lord John Russell—the imposition of a 5*s.* tax on imported wheat, and the abolition of the tax on property, are evidently the fixed ideas of the party. It is to be regretted that this grossly selfish and anti-national policy should in any degree receive countenance and indirect aid from the policy of a powerful party in the United States. Lord Stanley and the aristocracy, while taxing our bread and American wheat, have to say that the enlightened and free Americans tax clothing and the great instruments of material comfort and wealth.

INDIA.

We have received an overland mail this week. There is "no news," but very pleasant news notwithstanding. Take an item or two.

"It is with unfeigned satisfaction we are permitted to announce that a truly Christian member of our community has authorized us, through the Rev. J. Newton, of the Presbyterian Mission at Lahore, to intimate his readiness to contribute the sum of ten thousand rupees towards the funds of the Church Missionary Society at home, on the following conditions, viz.: 1st, That the Society determine on establishing a mission in some part of the Punjaub. 2d, That the Society signify, in this country, their intimation of establishing a mission on or before the first of October, and lastly, that the missionaries intended to enter on such mission be three in number, viz.: one for any part of India, on or before the first day of March."—*Lahore Gazette.*

May the land of the Five Rivers be indeed refreshed! The Sikhs were originally a race of of Indian Puritans. Their founder proclaimed the unity of God, peace, and self-denial.

"Sir J. Jejeebhoy has offered to give £40,000 towards the supply of water to Bombay from from Salsette, providing no water rate is levied on the people by government; the cost of the proposed scheme is altogether £150,000. Government are willing to give £40,000, and thus £70,000 require to be subscribed by the public at large. Sir J. J.'s name will be handed down to posterity as one of the greatest benefactors of his fellow-men who ever lived."

The Calcutta correspondent of the *Delhi Gazette* says:—

"I am informed, and you may rely upon the source, that the reports of the commissioners are unanimous in recommending a uniform postage of an anna for 4-tola letters and 4-tola newspapers. The reforms in the department are to be most extensive and radical, but I am not at liberty to disclose them at present. You may depend upon being fully acquainted with the whole, as soon as a whisper from any other than a high official source gets abroad. There, sir, that's satisfactory, piquant, and prudent."

The Anniversary meetings of the Bengal Auxiliary to the London Missionary Society were held in Calcutta, and are described as having been among the most instructive and interesting ever held in India. Dr. Boag, who took a prominent part in the London May meetings last year, took part in the Calcutta meetings. The receipts of the Auxiliary for the year were £871. The collections after the sermons and public meeting produced £110. The directors in London have not yet had letters from the missionaries in South Africa, and are anxiously expecting the next mail. There is little ground to hope that the missions in British Kaffraria will escape ruin.

Agricola.

For the Independent.

A TRAVELING PREACHER.

A D.D. from a city in a neighboring State, who preached by exchange in one of our Evangelical churches last Sabbath, before commencing his morning discourse, asked as a special favor that the congregation would be prompt in their attendance in the afternoon, as he was very desirous to get through the service in time to *take the next train of cars.* I resolved *just then* that I would not interfere with his plans by a *late* attendance and so went elsewhere for instruction in the afternoon. Yet I feel very desirous to know whether he got off in time, and should this meet his eye, I beg him to announce through some one of the *religious* papers the result of his scrub race.

Moses.

For the Independent.

"THINGS IN WISCONSIN."

A writer under this head in *The Independent* of March 6 has given a very fair view of the principal things of which he speaks, but is incorrect in his statistics. He gives the number of Presbyterian churches in the State connected with the General Convention as twenty-one. It should be *thirty-one.* He also states that there are "some thirty churches and perhaps nearly as many ministers connected with the O. S. General Assembly." The actual number of their churches is twenty-two—number of ministers twenty-four.

P.

Wisconsin, April 10, 1851.

Dr. Peck stated to the New Jersey Conference that there are now 30,000 paying subscribers to the *Christian Advocate and Journal*, of which he is the editor. They need 40,000 to make it go at $1.25.

RELIGIOUS INTELLIGENCE.

Congregational Churches.—Measures have already been taken for the formation of a Congregational church, with ample resources for its support, in Williamsburgh. Public worship was held by the new congregation last Sabbath, and a hall has been hired for the year.

Another movement of like character has also been commenced at Flushing, ten miles from the city, and the first meeting for worship was held last Sabbath.

It is understood that a new church is about to be formed in Brooklyn, under the care of Rev. Mr. Atkinson, lately pastor of the Congregational church in Bridge-street.

Steps are in progress which may result in a new Congregational church in the upper part of this city; and one of our already established societies has lately made an advantageous disposal of its place of worship for the purpose of building a new house in a much more eligible location.

Wisconsin.—*Increase of Ministers and Churches.*—During 1850 Wisconsin received an accession of eighteen Presbyterian and Congregational ministers, all of whom have found fields of labor, and are now preaching the Gospel in our State. Thirteen churches were formed during the same time, and five have been organized since the commencement of the present year.

Revivals.—During the past winter there have been interesting revivals of religion in at least twelve of our churches, and unusual interest with a few conversions in about as many more. At a low estimate the whole number of conversions will exceed *four hundred.*

Philadelphia, April 9, 1851.

The Fourth Presbytery of Philadelphia, now in session, have this day elected Rev. Albert Barnes and Rev. Joel Parker, D.D., pastors, and Messrs. J. M. Paul, M. D. of Belvidere, and Hon. William Strong of Reading, elders, as commissioners to represent the Presbytery in the coming General Assembly to be held in Utica.

The pastoral relation heretofore existing between Rev. James P. Wilson, D.D. and the Central Presbyterian Church, N. L., has also this day, upon the urgent and eloquent representations of Rev. Dr. Cox, and in view of the clear convictions of duty entertained by the applicant, been unanimously dissolved by the Presbytery, the congregation also staining from the expression of any contrary opinion in the premises. The only obstacle being thus removed, Dr. Wilson of course will accept the Professorship of Systematic Theology in the Union Seminary, which has been tendered him by a unanimous vote of the Directors. Philadelphia was very loth to yield up such a choice treasure to New York, and numberless sincere regrets both in and out of his own congregation accompanied the issue of the question. It is an unsatisfactory boast after the man is gone that New York had to send hither for him. We shall think little of that, but rather of the reviving and new-springing Central Church which rejoiced in the Dr.'s ministrations, and which bade fair to take rank among the most useful and influential of our city churches, but which, after a short year of scarcely consummated peace, is now to be sent adrift upon the uncertain adventure. But that is the way with the Great Metropolis. It lays our land under contribution for the best and fairest of everything, and with an iron necessity compels the yield. It decimates the land of its beauty, worth, talent, science, genius, and skill. We are not the greatest, and therefore we must succumb.

We wish well to the Professor elect. We know him well, and admire and esteem him the more for that knowledge. We believe New York will admit him to a position of deserved eminence. We believe his virtues, his urbane social qualities, his piety, his modesty, his learning, his clear-headedness, his faithfulness to standards of doctrine, his aptness to teach, will commend him to every part of the sphere which he is expected to fill, and secure for him that universal regard in your city which was so promptly accorded him in ours. N. M. S.

Mr. Finney in London.—The *British Banner*, edited by Rev. Dr. Campbell, continues to give the most favorable accounts of the results of Mr. Finney's labors in the Tabernacle, among the congregation of which Dr. C. has been for many years the pastor. A few weeks ago the following account was given of a Sabbath day's services:—

"Last Lord's day was one of the most interesting that has yet passed over the Tabernacle since the commencement of his potent ministrations. The evening service was one of the most impressive spectacles that has been witnessed for many a day. After preaching about an hour and forty minutes to an immense assembly, who listened throughout with breathless attention, the congregation was dismissed in the usual way, with the intimation that all who chose might remain for the ordinance of exhortation and devotion, and the vast majority continued in their seats. On being re-settled, a fresh, close, pungent, tender, and most persuasive address was delivered to decision for God and heaven, by repentance and the belief of the Truth, was addressed to them. This drawing to a close, the assembly was again dismissed, with the intimation that all who possibly could should attend a prayer-meeting to be immediately held in the chapel, while those who desired closer intercourse and more minute instruction, might retire to the large vestry, which, with the adjoining rooms, could hold between three hundred and four hundred. This place again was crowded, when Mr. Finney and the pastor specially addressed them, and conducted further devotions. So far as might be judged by appearances, it was a day which must be long remembered by many."

In the *Banner* for March 26, we learn that these labors were drawing to a close, and would end with the month, when Mr. Finney would return to his own country and the duties of his professorship at Oberlin. A public tea meeting of his friends was to be held on Monday evening, March 31. Mr. Finney was to be succeeded in his labors at the Tabernacle by Rev. E. Cornwall, who through the winter "has been laboring with great success and acceptance both with the Hon. and Rev. Baptist Noel and Henry Forster Burder."

Dr. Campbell freely expresses his regret that Mr Finney should return to college duties when he was "made for the millions;"—"his place is the pulpit"—"he is a heaven-born sovereign of the people"—"the people he loves and the mass of the people all but idolize him"—and "he seems specially created for oral labor." After an elaborate analysis of the mental structure of Mr. F., Dr. C proceeds to speak of "the effects of his labors," as the most important point.

"But what may be said of the effects of his labors? For all this is the point, both with him and with the Church of God. On this point we have little to say at present in addition to the very copious statements already made in our columns. The attendance, and the visible impression of his labors have been greater rather than diminished up to the present hour. There has of course been a great and constant change going on in the audience; but still the crowds are undiminished, and the number of inquirers has considerably increased. We are not yet in a position to speak with particularity on the subject of conversion in connection with his second visit. In the former case it was not till his departure that the effects became fully apparent, and perhaps it will be largely so again.

"Mr. Finney's mode of dealing with men is peculiar, such as at times to subject him to the charge of not preaching the Gospel. What he does, however, is done upon principle. He gave last Lord's day morning a most masterly defense of his own course in descanting on the words of the Prophet, 'Break up the fallow ground, and sow not among thorns.' Mr. Finney is not disobedient to the heavenly voice; he breaks up the fallow ground as with a steam plow, turning up, crushing, and destroying whatever roots or weeds may stand in the way.

"Of his theology, after what we have said on former occasions, we need here say nothing beyond reasserting its radical soundness on all the great points of Evangelism. His statement at times are not such as a sound, erudite English divine would approve or adopt; he may be occasionally the victim of his own logical subtlety; his statements may sometimes appear to be rash, and his deductions daring, but he always and quickly rights himself, and with a powerful hand never fails to vindicate the ways of God to man. On the subject of man's responsibility he has, in our view, no equal; never was it our lot to see the human spirit so completely divested of every plea, and so shut up to the faith! He may often, with justice, be charged with a limited or defective exhibition of the grace of God. We have heard sermons from him in which the name of Christ was never mentioned, nor his work so much as referred to,—sermons which might have been preached by a Jew or a Turk; but in setting forth the claims of justice he has no superior, and few equals; and when he does preach the Gospel, it flows like the river of the water of life.

"But our space forbids enlargement, which is needless, as Mr. Finney will shortly speak for himself deliberately, and upon a large scale. As we stated before, Mr. Tegg has purchased the copyright of Mr. Finney's great work on Theology, and is preparing his residence in London, he has carried through the press, severely revising, and to a considerable extent re-writing it. In a few days these goodly volume of nearly a thousand pages will be before the public, who will then be in a position to judge for themselves."

Ordination.—At a special meeting of the Associate Presbytery of Muskingum, held at Bloomfield, Ohio, on the 12th of March, Rev. Samuel G. Irvine, Missionary elect to Oregon, after delivering his "trials," and passing an examination highly satisfactory to the Presbytery, was ordained to the office of the holy ministry. Sermon by Rev. James M. Henderson.

Rev. George L. Prentiss, of Newark, N. J., late of New Bedford, has accepted the call extended to him by the Mercer-street church.

Siam Mission.—Letters have been received to the 11th of December. The political obstacles seem to be rather increasing than diminishing.

Mr. Bush says, "There are evidently some things wrong, as the Mohammedan merchants from Bombay and other parts of India proper are sending off a large amount of goods brought here to sell," and he mentions having information that many of these native merchants were about to leave the country. Besides these things, and partly on account of them, the missionaries have found it impossible to obtain suitable premises for their residence in Bangkok, and have been compelled to consider the question of removal from Siam to some other field of labor.

From China.—A letter from Mr. Talmage, of Amoy, is dated Dec. 17th. Foreign merchants are engaged more or less directly in the opium trade, which is "entailing a fearful curse on the land, and yearly increasing the number of its victims. A reproach is thereby cast upon the Christian religion, and missionary efforts greatly impeded."

The same letter states that a very interesting experiment is being made, by which it is hoped the obstacles to education in China may be diminished. It has been ascertained that by the use of seventeen letters of the Roman alphabet, every consonant and vowel found in the Amoy language may be expressed, and all the tones may be designated by a few additional marks. Dr. Young has commenced teaching the colloquial language as written with the Roman alphabet, in his school, and arrangements have been made to print a volume in the same language. Dr. Y. is of the opinion that boys will be acquiring knowledge, may be prepared for reading the Scriptures by the new method in less than three months.

New Zealand.—Few subjects are more melancholy than the disappearance of aboriginal tribes before white immigrants. An English writer says:

"New Zealand now seems to offer a hope of a case in which this will not occur. The natives are raised, civilized, and if no unforseen calamity mar the prospects now opening on that country, we may fondly hope that the aborigines and the Europeans will form one Christian community, and live in peace."

The experiment is quite too incomplete, as yet, to allow a positivejudgment.

LITERARY.

John Wiley, 304 Broadway, the American publisher of John Ruskin's works, "Seven Lamps of Architecture," and "Stones of Venice," has just received from London and published a third work by the same admirable author, entitled "Notes on the Construction of the Sheep-Fold." It has reference, not as the title would indicate if construed literally, to the building of pens for inclosing Merinoes, South Downs, and other laniferous flocks, nor, as it might be interpreted ecclesiologically, to the erection of edifices in which spiritual pastors may feed or fleece their subject human sheep, but to the organization of a church of Jesus Christ, and the powers and prerogatives of ministers therein, with a very acute examination of the claims of the clergy to be considered either as priests or as representative ambassadors of the Lord Jesus Christ.

The works of John C. Calhoun, with a Memoir by the editor, Richard K. Crallé, will make six volumes. The first volume is already stereotyped and will be out now going through the press in Charleston. It comprises Mr. Calhoun's elaborate disquisition on Government, and a Discourse on the Constitution and Government of the United States, in which are displayed, in a systematic manner, the author's opinions on the whole subject of the Philosophy of Government.

We have quite a curiosity to see the *American* "Hand-Book of Heraldry." It promises "matter of an amusing character," of which the most intensely diverting must be the "ten superbly illuminated pages, containing the arms of about eighty subscribers, embracing many of the *first families* in our country." It will be rich.

Arthur's *Home Gazette*, of Philadelphia, has reached in six months a circulation of 13,000 copies weekly.

C. H. Pierce & Co., 5 Cornhill, Boston, have published on a very large sheet, "A Compendium of the Missionary, Bible, and Tract Institutions of Evangelical Christendom." Prepared with much labor by Rev. William Butler, of the M. E. Church. It gives the names and statistics of 66 Missionary Societies, 68 Bible Societies, and 35 Tract and Book Societies. It is elegantly printed, from the press of G. C. Rund & Co., and is sold at 25 cents, —foreign missionaries half price. Sold here by Lane & Scott, 200 Mulberry-street.

Littell's *Living Age*, No. 361, has the excellent article on Neander, from the *North British Review.* No one of the many literary enterprises now on foot seems to supercede Littell in sound judgment, correct taste, and sterling worth.

"The Plough, the Loom, and the Anvil," as established by the late Col. J. S. Skinner, of Baltimore, will be continued without interruption, notwithstanding the lamented death of its founder. The April number, which was prepared by Col. S., has the remark that it would be "a great achievement" to lead the agriculturists of our country to the "habit of thinking," because "thereafter it would be impossible that they should remain contented to pay $20,000,000 annually for the support of men whose province and business it is, exclusively, *to carry fire arms and side arms.*

Rose Douglass—the Autobiography of a Minister's Daughter. By S. R. W. Published by D. Appleton & Co., 200 Broadway. 12mo.

"Evangelism, Catholicism, Romanism, and Protestantism;" being the substance of a course of lectures on the Purity, Decline, Apostacy, and Reformation of the Christian Church. By J. Bertland Finlay, Ph. D., pastor of the Reformed Presbyterian church, Williamsburgh, N. Y. Colby, publisher, 122 Nassau-street. 12mo, pp. 214.

The publisher of *Mrs. Whittelsey's Magazine for Mothers and Daughters* has made arrangements to furnish all the *paying* subscribers to that work with an engraved portrait of the editor. Thousands will be gratified to look at the countenance of Mrs. Whittelsey, for the pleasure and profit which they have derived from her labors.

Another of the beautiful "Franconia Stories," by Jacob Abbott, has made its appearance from the Harper press. It bears the name of "Beechnut," and fully sustains the interest, delight, and usefulness of the preceding volumes.

Pay of German Authors.—Perthes, the publisher of Hamburg, paid Neander on the sale of a single work, more than $20,000, exclusive of the interest his heirs have in it. Poets like Uhland, Freiligrath, Lepau, Geibel, have also received as much as $6,000 or $12,000 on the sales of a single little volume.

Mr. Edward Shannon, who for several years has conducted the publication of the *Protestant Churchman* with fidelity, has retired from the management of the publishing department. The office of publication has been removed from 289 Broadway, to the Bookstore of Anson D. F. Randolph, No. 669 Broadway, opposite Bond-street.

The *Christian Union*, for April, has a fine steel engraved likeness of the profound scholar and philosopher, Erasmus, who flourished in the times of Luther and the Reformation.

The "Biblical Repertory and Princeton Review," for April, appears in a highly improved external dress, caused, as we are informed on the cover, by a transfer of the printing from Princeton to Philadelphia. We are sorry to learn that the fault was with the Princeton printers. The chief article of interest in this number is a reply to Prof. Park's Defense in the Bibliotheca Sacra.

"The Flax Movement," a pamphlet on the national importance and advantages of flax culture, with directions for the preparation of flax-cotton and the cultivation of flax. By the Chevalier Claussen. In press, and will be published in a few days by John Wiley.

J. Disturnell proposes to open on the first of next month, a Geographical and Statistical Library, for the accommodation of subscribers, at $10 each. A highly useful project.

A number of our booksellers have undertaken the issue of the most popular and useful religious books at a very cheap rate, to promote their general circulation. M. H. Newman & Co. have issued Baxter's "Call to the Unconverted to Turn and Live," 18mo, pp. 110, stitched, sold at net cost, 8 cents single, $3 per 100, and $30 per 1000 copies. They will issue the Assembly's Catechism at $1.50 per 100, and a Congregational tune book, 168 pages, 18mo, in cloth binding, at $25 per 100.

Rev. A. D. Gillette, of the Eleventh Baptist church, Philadelphia, has prepared "A Sketch of the Labors, Sufferings, and Death of the Rev. Adoniram Judson, D.D." Published by Daniels & Smith, Philadelphia, and sold in this city by M. H. Newman & Co. 24mo, pp. 160.

John P. Jewett & Co., Boston, and D. B. Brodes & Co., Salem, have published the *nineteenth* edition of Rev. Henry Ward Beecher's Lectures to Young men. 12mo, pp. 251. We are pleased to learn from the publishers, that "the demand is as great as ever."

"United States Law Magazine." Vol. III, No. 4, for April, 1851. Published monthly, at $5 per annum, by John Livingston, 157 Broadway. pp. 112.

The *North American Review*, No. 151, is laid on our table, by C. S. Francis & Co., 252 Broadway. The leading article of this number is a discriminating and commendatory review of Dr. Robinson's Greek Lexicon of the New Testament, 35 pages. Another elaborate article reviews a number of "Elementary Works on Physical Science," 38 pp. Another reviews Willard Phillips's "Propositions concerning Protection and Free Trade," 46 pages.

FOREIGN.

The America, Cunard steamer, arrived at Halifax on Wednesday, and at Boston on Thursday noon, bringing news to the 5th. She got on the ice on Monday and remained 30 hours.

The Pacific arrived at Liverpool on Sunday, 31st March, 11 days and 1 hour. The Atlantic has been removed to the grooving dock, and thoroughly examined by the agents of Lloyds, and highly approved, effecting a reduction of insurance.

Jenny Lind, after hearing of the safety of the "dear ship" that had conveyed her across the Atlantic, addressed a letter full of sympathy to Capt. West, expressing her earnest wish that the same noble vessel may be ready to carry her back to Europe.

The Collins' line steamer Pacific arrived on Saturday, at 10 A.M., having made the *quickest passage on record.* The *Tribune* gives the following table of eleven voyages made by the Collins and Cunard steamers:

Steamers.	*Captains.*	*When.*	*Days.*	*Hrs.*	*Min.*
Europa,	Lott	Oct. 1849	11	2	30
Atlantic,	West	June, 1850	11	4	30
Europa,	Lott	July, 1850	11	7	30
Atlantic,	West	July, 1850	10	16	—
Pacific,	Nye	Aug., 1850	11	7	—
Atlantic,	West	Sept., 1850	11	2	—
Asia,	Judkins	Sept., 1850	10	22	30
Pacific,	Nye	Sept., 1850	10	4	45
Asia,	Judkins	Oct., 1850	10	22	30
Pacific,	Nye	Oct., 1850	11	8	30
Pacific,	Nye	April, 1851	9	20	—

The America's mails were delivered here on Friday morning, and those of the Pacific, four days later, on Saturday morning.

The Asia, the great rival of the Collins' steamers, was to leave Liverpool three days after the Pacific.

Cotton was dull, grain firm, money easy. Parliament is progressing with public business. The Archbishop of Canterbury and twenty bishops have issued an exhortation against ritual innovations—very potent remedy!

The Asia arrived on Wednesday, at 10 o'clock, A.M., *eleven* days from Liverpool—sailing three days after the Pacific, and arriving four days later. The English Protectionists have made their great move, by a Distress motion by Mr. Disraeli, and were beaten by a majority of fifteen. President Bonaparte has formed a new cabinet, but with small prospect of permanence. Ledru Rollin, Gen. Klapka, and other refugees in London, harlicly disowned any revolutionary designs. Cotton is dull. Provisions mostly active.

GENERAL NEWS.

Sumner is Elected!!—The twenty-first balloting for Senator of the United States from Massachusetts, took place on Wednesday, when Charles Sumner was elected by 194 votes. Robert C. Winthrop had 167; Sumner's majority over Winthrop, 27. A good text for Mr. Webster to speak from, when he goes to Faneuil Hall.

P.S. After a debate, the count was recommitted, and one vote thrown out, which defeated the choice, but the *moral* is not essentially changed. The balloting proceeds to-day.

From California.—The Prometheus arrived on Friday from Chagres, with news from San Francisco to March 15. The P. reached Chagres from New York in 8 days and 3 hours. The New Orleans arrived at Panama, April 1st, with two millions in gold. Business has somewhat revived at San Francisco. There are many millions of dust lying on the ground unwashed for the want of water. Lynch law continues to prevail, in cruel forms. The city of Nevada has been burned, and a million of property destroyed. The legislature is hard at work for the public good.

Vincennes, Ind., was a slaveholding community at the passage of the Ordinance of 1787, and struggled long to retain the evil. Of course the people are eager to give up all colored people who are claimed as slaves under the Fugitive Act of 1851. Four such were sent to Alabama last week.

Mr. Walsh writes from Paris, April 3d, that Dr. Hughes has been actually made a cardinal. Wonder if he will wear his red hat and stockings in our streets.

The "Coalition" tickets prevailed over the Hunkers on Monday in the election of Sachems of Tammany in this city by a vote of 129 to 83.

A naval court martial has found Lieut. Stanley guilty of sending a challenge, and also guilty of falsehood in saying that he had sent a challenge.

The two fastest steamboats known, the Reindeer and Alida, now make the day line to Albany.

A special election is to be held in this State on the 27th of May, to fill the twelve vacancies in the Senate, preparatory to the extra session in June.

NEW YORK CATTLE MARKET—April 22.

Beeves—The market has been unusually well supplied. Demand good and prices firm at from $7 50 to $9 per cwt About 200 unsold

Cows and Calves—Sales at from $20 to $30 a $40. All sold.

Offered—1925 beeves, (1300 Southern, the remainder from this State and the East) 85 cows and calves, and 2000 sheep and lambs, at Browning's 100 cows and calves, and about 1200 sheep and lambs, at Chamberlain's.

Sheep and Lambs.—Sales of sheep at $2 a $4 50 to $7—(the last an advance.) Lambs $3 a $5. 300 left over.

Married.

On Thursday evening, April 17, in the Clinton-street Presbyterian Church, Philadelphia, by Rev. Joel Parker, D.D., George White, Esq., of Williamsport, Pa., to Miss Annie E. Parker.

At Salina, Onandaga county, on Tuesday, 15th inst., by Rev. Dr. Lansing, of Brooklyn, Thomas G. Alvord, Esq., to Miss Charlotte C. Earle, both of Salina.

On Monday, April 21, by Rev. Henry Chase, Mr. Richard Newman Coulton, to Miss Elizabeth Crapper, both of this city.

Died.

At Philadelphia, on Wednesday, March 19, of pulmonary consumption, Mrs. Charlotte A. Johnson, wife of De Witt C. Morris, and youngest daughter of Ebenezer Johnson, of New Haven, Conn., aged 27 years. Society has lost a shining ornament, the Church a valuable member, and her friends a companion whose place can never be filled. Gifted with unusual endowments both of mind and heart, she enjoyed, in her short career of 27 years, an unusual degree of happiness. In early youth she united herself to the church in her native place, of which Rev. Mr. Dutton is pastor, and on her removal transferred the connection to the church under care of Rev. Albert Barnes. Her religion was not a companion of her closet only, but in her presence was always felt and seen. It was not an idea, but a conduct. To the latest moment of her existence, the full joy of trust in God was hers, and her faith never wavered.

At Cambridgeport, Mass., on Sabbath morning, April 20, Mary Safford, aged 39, wife of Aaron H. Safford, and step-daughter of Rev. Dr. Beecher, being a daughter of Mrs. Beecher by her former husband, Capt. Jackson, of Boston. She had long adorned the Christian profession by a spiritual conversation, and a life devoted to the good of others. The amenity of her disposition, her graceful manner, unaffected sincerity, and kindness of heart, will long be remembered by her friends. The Second Evangelical church in Cambridgeport was formed less than ten years ago. Of nine females who then united, four are already deceased, all women of great piety and worth, all in the prime of life, and all by one disease—consumption.

In Galesburg, Illinois, on the 27th ult., Mrs. Elizabeth S. Bascom, wife of Rev. F. Bascom, pastor of the Presbyterian church in that place, aged 35 years. She sustained the responsible relation of a pastor's wife ten years, and performed the duties of that station with great conscientiousness and fidelity. Her prominent characteristics were prudence, gentleness, forbearance, and self-sacrificing benevolence. "The heart of her husband safely trusted in her." He never had occasion for one feeling of anxiety, lost, by a rash word or indiscreet act, she would involve him in trouble. The poor always found in her a sympathising friend and helper, and the troubled never sought her counsel or aid in vain. When her hope of living waned, she turned cheerfully to the other alternative, and was "willing rather to be absent from the body and present with the Lord." Her expressions was not thrilling and rapturous, but peaceful and soul-sustaining. She knew that her Redeemer lived, and she was not afraid to trust herself in His hands living or dying.

At Castleton, Vt., March 14, John R. Landon, Esq., of Litchfield, aged 84 years, at the residence of E. J. Hallock.

At Abington, Mass, April 15, Mrs. Harriet H. wife of Mr. Samuel B. Thayer, and daughter of the late Mr. Josiah Burgess.

On Wednesday, 16th inst, Charlotte Ann, relict of John M. Aspinwall, and daughter of the late Francis B. Winthrop.

On Wednesday evening, the 16th inst., John Johnston, in the 70th year of his age, late of the firm of Boorman & Johnston.

At Halifax, 10th inst., Lady Harvey, wife of Sir George Harvey, Governor of Nova Scotia, after a short but severe illness.

On Tuesday, 17th inst., of bilious fever, Edwin J. Meekes, Esq., in the 42d year of his age, Mr. Mercer was for some time Assistant Alderman of the Second Ward of this city.

☞ ANTI-SLAVERY ANNIVERSARY.—The Anniversary of the American and Foreign Anti-Slavery Society will be held, (D.V.) in the Broadway Tabernacle, May 6, at 3 o'clock, P. M., on which occasion an abstract of the Annual Report will be presented, with a set of Resolutions embodying the great principles of the Association. Addresses may be expected from several distinguished advocates of Human Freedom. The friends of Liberty are invited to attend.

A morning for discussion and for business will be held in the Lecture Room of the Tabernacle, May 7, beginning at 9 o'clock, A. M. It is earnestly hoped that the friends of the cause throughout the United States will be represented at this meeting.

WILLIAM JAY,
LEWIS TAPPAN,
S. E. CORNISH,
THOS. RITTER,
} Committee of Arrangements.

Anti-Slavery editors are requested to give the above one or more insertions.

☞ SUNDAY-SCHOOL ANNIVERSARY CELEBRATION of the New York Union.—On the 6th of May next the following Schools will meet at Castle Garden, viz.—Nos 2, 3, 5, 9, 10, 11, 19, 24, 25, 26, 30, 32, 34, 36, 37, 41

Editors' Cable.

THE STONES OF VENICE. The Foundations. By John Ruskin, Author of the "Seven Lamps of Architecture," "Modern Painters," &c. With Illustrations drawn by the Author. New York: John Wiley, 304 Broadway. 1851.

This beautiful volume is not a mere essay on Architecture, though this noble and historic art forms the warp upon which is woven its rich and gorgeous texture. Nor is it a mere legend of antiquarian lore designed to gratify the curious rather than to instruct the practical,—though one finds in it evidences of the most profound and discriminating research into the fabled mystery and magnificence of the Queen of the Sea. The author has found "sermons in stones;"—not sermons of God, his being, power, and majesty, as these are read in the granite peaks that rear their awful grandeur above the clouds, or in the "Old red Sandstone," where the untaught quarryman of Scotland has traced for us the "Footprints of the Creator,"—but sermons of *man*, his pride and power, his weakness and decay, as these are read in the ruins of ancient wealth and dominion. In the stones of Venice this acute and philosophical observer traces the rise and growth of that great maritime power of the middle ages, and also its decline and fall. Mr. Ruskin is one of the most profound and original thinkers, and one of the most chaste and elegant writers of the age. His style is polished to the last degree, and yet with all its polish it wears a massive grandeur that fills our highest conception of the strong and the beautiful. He builds throughout of stone,—no plaster, *no stucco*, not even on the side least exposed to view. There are no interpolations, no mixed styles, but one symmetrical structure. Each stone is cut and fitted to its place. The foundations are firmly, deeply laid; the walls are strongly and compactly built; the pillars rise in fair proportions, blending aerial lightness with gigantic strength; while arch, entablature, and tracery, in measured fitness and delicate beauty crown the whole, and rich stained windows diffuse with fine effect their mellow prismatic light.

The opening paragraphs of the book present at once a fine specimen of the author's style, and a compendious view of his subject and its moral:

"Since the first dominion of men was asserted over the ocean, three thrones, of mark beyond all others, have been set upon its sands; the thrones of Tyre, Venice, and England. Of the First of these great powers only the memory remains; of the Second the ruin; the Third, which inherits their greatness, if it forget their example, may be led through prouder eminence to less pitied destruction.

"The exaltation, the sin, and the punishment of Tyre have been recorded for us in perhaps the most touching words ever uttered by the Prophets of Israel against the cities of the stranger. But we read them as a lovely song, and close our ears to the sternness of their warning: for the very depth of the fall of Tyre has blinded us to its reality, and we forget, as we watch the bleaching of the rocks between the sunken weeds, that they were once, 'as in Eden, the garden of God.'

"Her successor, like her in perfection of beauty, though less in endurance of dominion, is still left for our beholding in the final period of her decline: a ghost upon the sea, so pale, so weak—so quiet—so bereft of all but her loveliness, that we might well doubt, as we watched her faint reflection in the mirage of the lagoon, which was the City and which the Shadow.

"I would endeavor to trace the lines of this image before it be forever lost, and to record as far as I may, the warning which seems to me to be uttered by every one of the fast-gaining waves that beat, like passing bells, against the STONES OF VENICE."

Mr. Ruskin is already known to American readers through the republication of his former works, the "Modern Painters" and the "Seven Lamps of Architecture." This work resembles these in its style and in the general scope of its criticism, but surpasses them in the power of historical association, in moral teaching, and in practical interest and value. It belongs not only to the studio of the architect, the table of the draughtsman, the library of the scholar, but to the parlor where taste presides over the distribution of wealth, and refinement is superior to fashion. It is itself an ornament; well printed, tastefully bound, and illustrated with finely executed lithographs of wall decorations, capitals, and towers. The reading of it will tend to cultivate a true ethical taste in those who are giving shape to the architecture of our own metropolis of commerce. For, says the author, "every man has, at some time of his life, personal interest in architecture. He has influence on the design of some public building; or he has to buy, or build, or alter his own house. It signifies less whether the knowledge of other arts be general or not; men may live without buying pictures or statues, but in architecture all must in some way commit themselves; they *must* do mischief and waste their money if they do not know how to turn it to account. Churches, and shops, and warehouses, and cottages, and small row, and place, and terrace-houses must be built and lived in, however joyless and inconvenient. And it is assuredly intended that all of us should have knowledge, and act upon our knowledge, in matters with which we are daily concerned, and not be left to the caprice of architects, or mercy of contractors."

This volume though complete in itself, and constituting an independent work, is to be followed by another, in which Venice will be depicted more in detail, with the accompaniment of mezzotint engravings of folio size. The appearance of the second volume must necessarily be delayed for some time, but Mr. Wiley will issue it simultaneously with its publication in England. The author himself remarks, with a candor and modesty continually apparent in his writings, "I believe few people have any idea of the cost of truth in these things; of the expenditure of time necessary to make sure of the simplest facts, and of the strange way in which separate observations will sometimes falsify each other, incapable of reconcilement, owing to some imperceptible inadvertency. I am ashamed of the number of times in which I have had to say, in the following pages, 'I am not sure,' and I claim for them no authority, as if they were thoroughly sifted from error, even in what they more confidently state. Only, as far as my time, and strength, and mind served me, I have endeavored, down to the smallest matters, to ascertain and speak the truth."

DAILY BIBLE ILLUSTRATIONS; Being Original Readings for a year, on Subjects from Sacred History, Biography, Geography, Antiquities and Natural History. Especially designed for the Family Circle: By John Kitto, D.D.F., S.A. New York: Robert Carter and Brothers, 285 Broadway.

The preparation of a work of this description, requires not only sound Biblical criticism and theological learning, with fervid and elevated piety, but also good judgment and practical tact. These qualifications are happily combined in Dr. Kitto. The plan of his work is original. It is neither a dry critical commentary, nor a continuous hortation after the manner of Blunt, but a lively illustration of Scriptural incidents, scenes, monuments, and doctrines, from the resources of science, history, and general literature, which the author has perfectly at command. It is more critical than the Scriptural readings of Dr. Chalmers, while it is not wanting in their warm devotional tone. At the same time it makes no show of erudition, but is well adapted to the popular mind. It is extensively popular in Great Britain, and will be equally so in this country when its merits shall have become known. Three volumes have already been published, bringing the history down through the life of David, and one or two more will complete the work. For families that read the Bible consecutively, it will be an invaluable aid in shedding light upon the sacred page, and will give an additional interest to the study of the word of God. Each volume contains several choice engravings.

A GARDEN ENCLOSED, or Night Songs of a Poor Scottish Pilgrim. By an American Lady. Boston: T. E. Marvin. 1851.

A simple and touching narrative, illustrating faith under protracted privation and suffering. It will teach the rich to respect the poor who yet are rich in faith. For sale by M. W. Dodd.

BIBLIOTHECA SACRA AND AMERICAN BIBLICAL REPOSITORY.—The April number of this valuable quarterly presents a greater variety of topics than its immediate predecessor, but fully sustains its high character for Biblical and theological learning. The following is the table of its contents:

Art. I.—Education and Supply of Ministers in Different Ages and Countries. This is an interesting historical review of theological education, from the pen of Rev. W. A. Stearns, of Cambridge, Mass.

Art. II.—Speculative Philosophy. The conclusion of an article in the last number, by Rev. R. Turnbull, of Hartford;—more graceful and sketchy than discriminating and profound.

Art. III.—Religious Biblical Instruction and Pastoral Supervision in Colleges. Professor Stowe here exhibits with his usual graphic delineation, the importance of forestalling the minds of youth in our colleges against the current Pantheism, by inculcating a reverential regard for the word of God. Surely if there is any place where clear, profound, faithful, and attractive preaching is required, that place is the college chapel. The college preacher should wear nothing of the air of a professor, while yet he should command the highest respect of young men for his intellectual power and attainments.

Art. IV.—Introduction to the Pastoral Epistles. This article, based upon the Introduction of Huther, is from the pen of Professor Edwards, of Andover, and is marked with his usual clearness, method, and precision. It is gratifying to observe that the Biblical instructors in our theological seminaries are alive to the progress of the science of interpretation, and to all the assaults of hostile criticism.

Art. V.—Hickok's Rational Psychology. Professor Tayler Lewis concludes his profoundly mysterious review of a profoundly mysterious book; proving that there are deeps below the lowest deep which the plummet of metaphysics has not yet sounded.

Art. VI.—A brief comment on Dr. Jonas King's Exposition of an Apostolical Church.

Art. VII.—Life and Character of Dr. Neander. By G. M. Adams, Castine, Me. This is the most complete and beautiful sketch of Neander in his personal character that we have yet seen. One can hardly read it without tears, certainly not without being moved to love that pure and childlike spirit that knew not its own greatness, but dwelt evermore in love. Another tribute to his memory has just appeared in the *Studien und Kritiken*, from the pen of Kling, of Wurtemburg. It occupies 80 pages of that magazine, but we hope to see it transferred in an English dress to the Bibliotheca Sacra. We can hardly learn too much of Neander from his contemporaries, and especially his collaborators in evangelical learning and piety.

Art. VIII.—The Nature and Worth of the Science of Church History. This is the lucid and philosophical Inaugural Address of Prof. H. B. Smith, of the Union Theo. Sem., N. Y. It shows him to be a man thoroughly furnished for his work.

Articles IX and X contain notices of new publications, and select Biblical and literary intelligence. This department of the work is of great value.

We hope that the subscription list of this princely quarterly will enable it to maintain its eminence in sacred literature.

ELEMENTS OF INTELLECTUAL PHILOSOPHY, Designed for a Text book, and for Private Reading. By Hubbard Winslow, A.M. Boston: Crocker and Brewster. 1851.

We had laid this book aside for thorough criticism; but other works have so crowded our table that this has been impossible. And now we must content ourselves with expressing our general approbation of it in few words. The writer has evidently bestowed upon it much patient and discriminating thought; his statements and definitions are ordinarily expressed with clearness and precision, and his arrangement is lucid and happy. By simplicity of language, definiteness of thought, and apiness of illustration he has made intellectual philosophy not only intelligible but attractive to the youthful mind. The book is a good one for beginners in this department of study; at the same time it will afford pleasant and profitable reading to the advanced student. It is pervaded with a deeply religious sentiment.

HINTS TO CHRISTIANS. By Thomas H. Skinner, D.D., and Edward Beecher, D.D. Sixth edition. New York: Anson D. F. Randolph, 669 Broadway. 1851.

One of our pleasant revival reminiscences is the publication of this little manual in Philadelphia, in 1832. It contains short, specific precepts, designed to aid Christians in their efforts to convert men to God. It was greatly useful at the time of its publication; and we know of nothing on the subject that will compare with it. We hope that the state of the churches will create a demand for such counsels. This edition is published by Mr. Randolph, whose book-store is a great convenience to up-town residents.

TEMPLE MELODIES. By Darius E. Jones. New York: Mason and Law. 1851.

This is a collection of about 200 familiar tunes, and some 500 familiar hymns, designed for use in the lecture room, and as an adjunct to congregational singing. The great merit of the work is, that both tunes and hymns are generally known, and are general favorites. It is published in a very attractive, but inexpensive style. The type has the handsomest face we have yet seen in musical works. We hope that it may be widely introduced among the churches, and may contribute to hasten the day when *all* the people shall praise the Lord in the worship of his house.

LIGHT AND SUPPORT FOR THE DARK VALLEY. Presbyterian Board of Publication. New York: Carter and Brothers.

A neat little volume of instruction and consolation for the sick chamber.

MISCELLANEOUS.

From the New York Tribune.

WHAT THE WORLD THINKS OF IT.

It puzzles even the most cross-eyed in Europe or elsewhere out of this country to see how a portion of our people can heartily welcome and protect fugitives from Austrian, British or Russian despotism, and at the same time enter heartily into the business of catching and binding fugitives from the more stringent despotism of Georgia or South Carolina. The following appeal from the Anti-Slavery women of Glasgow to their Christian sisters in the United States has just been received, and we print it from the original manuscript. We do not know that we violate confidence in stating that it is from the pen of Rev. Dr. WARDLAW, whose reputation as a scholar and a divine is already widely extended among us.

The Ladies of the "Glasgow Female Association for the abolition of Slavery," to their Christian Sisterhood in the United States of America.

DEAR FRIENDS:—We address you as our fellow Christians, and, we trust, in the spirit of our common faith, which is essentially the spirit of love—love to God, to Christ, to the people of God, and to mankind.

It is a principle of which you will at once admit the soundness, that whatever influence for good man or woman possesses, the possession of it constitutes its owner God's steward, for its appropriate and faithful use; and at the same time that the "meek and quiet spirit" which the Divine word requires as a characteristic of Christian womanhood, is not at all incompatible with decision of Christian principle, and with the determined advocacy within woman's peculiar sphere, of a corresponding practice.

As American citizens, you feel a deep and warm interest in the honor, as well as in the general prosperity of your country; and, as subjects of the King of Zion, you feel an interest still deeper and warmer in the glory of His name, the credit of His truth, the authority of His laws, and the progress of His kingdom. We sympathize with you in these feelings; and our object in now addressing you, is to point your attention anew, with all affection and with all earnestness, to the stain upon your country's honor, the hindrance to your country's prosperity, and the peril to your country's safety, as well as the foul stigma that is affixed to the name, the truth, and the authority of our divine King, and the obstacles thus thrown in the way of the advancement of his spiritual dominion, by the prevalence among your countrymen, to so frightful an extent, of the accursed system of SLAVERY.

You cannot but be aware that so long as this state of things continues to exist, AMERICAN FREEDOM must continue to be, as it now is, the taunt of the civilized world—the admirable principles on which your National Constitution is based no better than "great swelling words of vanity"—and LIBERTY a word which no American can utter without a blush. We speak plainly and faithfully. Be not angry with us. We earnestly wish this foul blot wiped away from the otherwise glorious escutcheon of your country; and we wish you, and urge you, to put forth whatever description and amount of legitimate influence you possess, for effecting its speedy and entire removal. And while we press this upon you as a duty you owe to true patriotism, we press you also, as fellow-Christians, that you steadily seek, by the same influence, the severance of so flagrant an outrage on the spirit of Christian Truth, and the letter of Christian law, at once from the personal and the national profession of Christianity.

The spirit of Christian Truth is the divine spirit of righteousness and mercy in unison; and "the letter of Christian law" is, "Whatsoever ye would that men should do to you, do ye even so to them." We lay it down, therefore, as a maxim, on the principle of this law unassailable, that, regarding slavery under the one simple aspect of PROPERTY IN MAN, apart from all the "wrong and outrage" which in practice have so lamentably characterized it, the only man on earth who can consistently hold a fellow man as a slave, is the man who, before God and the world, can lay his hand upon his heart and say, "*I should like to be such a slave myself.*" Is there such, a man to be found?—such an anomaly in his species—such a recreant to all correct principle, to all manly and noble feeling, to all the very instincts of his nature? Not in Britain, we are sure. And will you allow it to be said or thought that the solitary satire on humanity is to be found in the American Union?

We had gladly, in common with all the friends of America on this side the Atlantic, indulged the hope that there was a progress among your countrymen toward a better state of things. But your recently enacted "Fugitive Slave Law" has, in no small degree, dashed these hopes. It may indeed turn out—and would it may!—in the providence of Him who so frequently and so mysteriously brings good out of seeming evil, that the violent collision between this iniquitous and oppressive statute, and the principles of liberty in the national mind, may have the effect, by a natural and salutary reaction, of forwarding the cause which it appears framed and fitted to retard.

By the terms of this statute, "ALL GOOD CITIZENS" are laid under obligation to do what GOOD CHRISTIANS are bound, by a higher obligation, to refuse to do. The authority of man is on the one side; on the other, the authority of God; so that the choice, however reluctant and painful, cannot for a moment be doubtful, with any one who owns the validity of the maxim, "We ought to obey God rather than men." It is by a HUMAN law that you are required to be the *master's*; it is by a DIVINE right that the *liberty* is the *slave's*. The right of the slave is imprescriptible. It is his birth-right as a creature of God. The unjust infringement of it by another does not cancel it. When, as a fugitive, he acts upon it, he does not forfeit what he had lost. He has not lost it. He has lost the liberty, but not the right to liberty. If by force or by fraud a man is robbed of his property, the property is still his; and he violates no right of another, but only asserts his own, if, when opportunity offers, he resumes it. This is what is made matter of charge in the case of *his* property—no matter whether it be from the original robber, or from the re-setter.* It is still his. And he who, in such circumstances, intercepts his flight, takes part with the robber and the re-setter against the rightful owner—he acts in the face of heaven's natural and revealed obligation; he prefers obeying man to obeying God; he violates, in spirit and in letter, "the Royal Law"—doing to another what he would deprecate being done by another to himself.

By this Bill, the Christian portion of American citizens, and even such of them as acknowledge no *higher laws* than those of nature and conscience, are thus placed in a most embarrassing dilemma. We fondly trust that there will be principle enough, among the *former*, especially, to whom we more immediately address ourselves, to act up to the emergency, and that thus the rising tide of *public opinion and feeling* (now to so great an extent the arbiter of the destinies of nations) may ultimately and speedily roll away on its bosom the national reproach.

What a delightful lesson might America now read to the civilized and the uncivilized world, were she but induced to bring her practice up to her principles—to act consistently—to testify her regard for righteousness by the sacrifices which righteousness demands of her—to show her love of freedom by appreciating it—to be a blessing, which Freedom bestows, by freely bringing the offering, were it even a hecatomb, to Freedom's altar.

Let the gentle force (the gentler, remember, the mightier, as well as the more in accordance with woman's character) of feminine earnestness and feminine persuasion, warm from the heart of pity and piety, be assiduously put forth by each and all of you, in the spheres in which you are respectively called to move, with the view of bringing about this consummation so devoutly to be wished." God "speed" your benevolent efforts! Let that prosperity be sought and secured by prayer. Then may American and British Christians come together in unfettered and delightful communion. And then may the two countries—the mother and the daughter—united by the bonds of a common freedom and a reciprocal feeling of obligation and dependence, become, in friendly rivalry, under the smile and blessing of the God of nations, the glory and the joy of the world!

In name and by appointment of the Ladies of the Association, we are, dear friends,

Sincerely and affectionately yours,

B. ARKELL, *Acting President.*
AGNES ROBERTSON, *Treasurer.*

MARY MUIR, }
ELIZABETH SLIMAN, } *Secretaries.*
Glasgow, Wednesday, March 12, 1851.

* "*Re-setter.* In *Scots law* a receiver of stolen goods." *Webster.*

Religious Liberty.

At the close of a course of lectures recently delivered in Plunkets-street chapel, by Rev. J. King, on "The Pope, the Parliament, and the People," two documents were presented, containing rough drafts of a proposed memorial to the Pope from Irish Roman Catholics, and petition to Parliament by Roman Catholics and Protestants, to the following effect:

NO. 1—SUBSTANCE OF SUGGESTED MEMORIAL TO THE POPE.

"That all intelligent Christian philanthropists will admit that the spirit of modern civilization, and the events of the present age, demand an enlarged exercise of Christian charity, and the speedy abandonment of all assumptions of ecclesiastical intolerance.

"That Christianity is dishonored, and political prosperity prevented, in several nations of Europe, by the connection of the Church with the State, and more especially by clergymen holding the offices of legislation and civil magistracy.

"That intelligent and liberal-minded Roman Catholics are grieved and scandalized by the policy and practice of the Papal government, in its rigorous and oppressive treatment of its own subjects, and in its sympathy and practical alliance with despotic and anti-popular powers.

"That in the first century of our era, under the dominion of a heathen emperor, religious liberty was virtually enjoyed for a time by Christians in Rome; as we read of the first Christian apostle who visited that city—though he was sent there a prisoner, and though he was engaged in a mission against the established religion and the gods of the empire—that he 'spent two whole years in his own hired lodging, and he received all that came in to him; preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence —without prohibition' (Acts, last verses, Douay version.)

"That in the middle of the 19th century, under the dominion of a liberal and reforming Pope, Protestant Christians are excluded from the rights of citizenship in Rome, and prevented the exercise of public worship, though engaging not to offer any insult or opposition to the ascendant church.

"That the arbitrary character of the Pontifical government is injurious to the Roman Catholic religion in Protestant countries, and excites against it the hostility of those who prize the rights of conscience, and desire to promote the influence of Christianity in civilization.

"That therefore (it is respectfully submitted) the Roman Catholics of Ireland should memorialize the Pope, through the hands of Archbishop Murray and Cardinal Wiseman, recommending the consideration of the foregoing remarks, and urging the immediate adoption of such reforms in the Roman government as shall secure the rights of the people, liberty of conscience, and liberty of the press; preparing for the speedy separation of clerical functions from the secular government, and the final abrogation of the Pope's temporal power, and guaranteeing to Protestants in Rome the same rights and liberties as are provided for Roman Catholics by Protestant legislation in Great Britain and the United States.

"That by these means alone Irish and English Roman Catholics can reasonably expect to allay the jealousy and enjoy the confidence of their Protestant fellow-subjects, and to secure their aid in seeking the removal of every vestige of the penal enactments under which Roman Catholics formerly suffered in these lands.

"That this remonstrance to the Court of Rome was virtually promised several years ago by that eminent and successful champion of the political claims of Roman Catholics, the late Daniel O'Connell: and that it is the more necessary now as the Papal government is pursuing a course that is calculated to provoke and justify the illiberal measures of other governments, and to establish the accusations of those who allege that the spirit of the Roman Catholic religion is hostile to liberty and social progress.

"NO 2.—SENTIMENTS OF PROPOSED PETITION TO PARLIAMENT.

"That all loyal and sober-minded Roman Catholics are willing to sustain the legislature and the government in upholding the authority of the sovereign and resisting any aggression by foreign powers.

"That all intelligent and consistent Protestants are decidedly opposed to religious persecution, and to all coercive interference with the rights of conscience.

"That Roman Catholics in these countries should be secured in the enjoyment of their civil rights and protected in the exercise of their religion as fully as Protestants, and that the Pope should be as free to propagate his religious sentiments in Britain as any Protestant missionary should be to preach Protestantism in Rome.

"That it is unjust and inexpedient for the civil power to suppress or support any church or any system of religious teaching, and that the religious diversities existing in the United Kingdom and its legislature demand the special adoption of measures by which all churches and all creeds shall be made free from the patronage and coercion of the state.

"That the influence of the British government should be exerted with the governments of Roman Catholic countries to promote religious liberty, and to secure for Protestants in those countries the same political and religious rights as are enjoyed by Roman Catholics under the British crown.

"That all the enactments of the British legislature should be based upon the immutable principles of justice, preserving the rights of all classes of the community and upholding the glorious privilege of our country, to afford to the oppressed of all nations a safe asylum of liberty and peace."—*Sanders' Newsletter, Dublin.*

The Good Shepherd.

I was a wandering sheep,
I did not love the fold:
I did not love my Shepherd's voice,
I would not be controlled;
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

The Shepherd sought his sheep,
The Father sought his child;
They followed me o'er vale and hill,
O'er desert waste and wild:
They found me nigh to death,
Famish'd, and faint, and lone;
They bound me with the bands of love,
They saved the wand'ring one!

They spoke in tender love,
They raised my drooping head;
They gently closed my bleeding wounds,
My fainting soul they fed:
They washed my filth away,
They made me cease to stray,
They brought me to my home in peace,
The long-sought wanderer!

Jesus my Shepherd is,
'Twas He that loved my soul,
'Twas He that wash'd me in his blood,
'Twas He that made me whole;
'Twas He that sought the lost,
That found the wandering sheep,
'Twas He that brought me to the fold,—
'Tis He that still doth keep.

I was a wandering sheep,
I would not be controlled;
But now I love my Shepherd's voice,
I love, I love the fold!
I was a wayward child,
I once preferred to roam,
But now I love my Father's voice,—
I love, I love his home!

English Presbyterian Messenger.

The Hazards of Mercantile Life.

From an article in a late number of Hunt's Magazine we copy the following interesting statements. They afford a melancholy illustration of the hazards and fluctuations of mercantile life:—

"It is asserted that but one eminent merchant (and his death is still recent and lamented) has ever continued in active business in the city of New York to the close of a long life, without undergoing bankruptcy or a suspension of payments in some one of the various crises through which the country has necessarily passed. I have no means of determining the truth of this assertion, but it must have been a common saying, or it would be difficult for either of us to add to the number.

"It is also asserted by reliable authority, from records kept during periods of twenty to forty years, that, of every hundred persons who commence business in London, ninety-five at least die poor; that, of the same number in New York, not two ultimately acquire wealth, after passing through the intermediate process of bankruptcy; while in Philadelphia the proportion is still smaller.

"By the statistics of bankruptcy, as collected under the uniform bankrupt law of 1841—The number of applicants for relief under that law were 33,739
The number of creditors returned 1,049,603
The amount of debts stated 440,934,615
The valuation of property surrendered 43,307,807

"If this valuation were correct, nearly ten cents would have been paid on every dollar due; but what was the fact?

"In the southern district of New York one cent was paid, on an average, for each dollar due; in the northern district, 13½ cents, being by far the largest dividend. In Connecticut the average dividend was somewhat over half a cent on each dollar.

In Missisippi it was	6 cents to	$1,000
In Maine	½ "	100
In Michigan and Iowa	¼ "	100
In Massachusetts	4 "	100
In New Jersey	1 "	100
In Tennessee	4½ "	100
In Maryland	1 dollar to	100
In Kentucky	8 "	1,000
In Illinois	1 "	1,500
In Pennsylvania, East Virginia, South Alabama, Washington		Nothing."

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A SELECTION of about two hundred well-known and universally popular Tunes, and nearly five hundred favorite Hymns, with special reference to Public, Social, Family and Private Worship, Seasons of Revival, Monthly Concerts of Prayer, and various similar occasions. By DARIUS E. JONES.

The attempt is made in this volume to furnish a work which shall be *complete in itself*, as a hymn and tune book for all the occasions above specified, and, indeed, for every other occasion on which hymns and tunes are wanted; such as ordinations, installations, laying of corner-stones, &c., &c.

In preparing this work, the Editor did not depend on himself alone. The selection of hymns may be said to be the result of manifold pastoral experience. The Editor was aided, in this part of his labor, by several of the oldest and most successful pastors in New York and Brooklyn, and in other parts of the country. The result of their experience, in regard to the adaptation of hymns to all the various occasions above referred to, was kindly contributed, which has resulted in bringing together, from a variety of sources, a richer selection of hymns than is to be found in any other single book.

A somewhat similar course has been pursued in the selection of tunes. Permission was obtained from the editors of the most popular collections of Church Music, to make selections from them; and, especially, an arrangement was effected with Mr. LOWELL MASON, whereby the right to use his music was secured. It was the aim to select such tunes and such only as are known to be *practicable* and *useful*, thus producing a collection which shall embrace all that is desirable in a book of this kind, and nothing that shall be useless.

The book is of octavo form, printed on clear white paper, and substantially and elegantly bound in cloth. In pursuance of the design of fixing upon it such a price as will bring it within the reach of all, it will be furnished at the rate of $7 per dozen, or $50 per hundred.

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What hath God wrought?

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Two thousand missionaries; 7,500 assistants; 4,000 churches; 250,000 converts; 3,000 missionary schools; 250,000 children and adults belonging to them; 200 dialects into which the Bible has been translated; 32,000,000 Bibles scattered over the earth, in languages spoken by six millions of people.

But such a table will give no adequate idea of what has been accomplished. If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which two hundred and fifty thousand can exert, scattered among the heathenized millions!

The rank and file of the British army amounts to 114,451 men. In Great Britian, 31,161; in Ireland, 21,241; in the colonies, 35,019; West India regiments, 2,907; local colonial corps, 4,887; in India, 30,891.

Punchard on Congregationalism.

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